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MODERN SABBATH QUESTIONS FOR THE PEOPLE

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Modern Sabbath Questions for the People

BY

REV. W. H. McMASTER, PH.D.

FIELD SECRETARY

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INTRODUCTION.

Our generation is witnessing a strange spectacle. More than half a century ago De Tocqueville declared, "France must have the American Sabbath, or she is ruined." To-day, strangely enough, we might almost reverse the terms and say, "America must have the French Sabbath, or she is ruined." Since De Tocqueville wrote France has been traveling toward the American Sabbath, and America toward the French Sabbath of De Tocqueville's day.

In the year 1906 the French Chamber of Deputies, after careful investigation by a government commission, passed a law, by the remarkable vote of 575 to 1, giving to every employee in the Republic the right to twenty-four consecutive hours of rest every week, and requiring employers so to arrange these periods of rest that in the case of every employee thirteen of the rest days in each year shall fall on Sunday. It is estimated, on the other hand, that about three million people in the United States are required to work seven days every week, and that the number of these ceaseless toilers is on the increase. This state of affairs is dulling the edge of the Christian conscience. Reputable church members indulge with less and less compunction in social functions, travel, and public amusements, on the Lord's day. "My people love to have it so: and what will ye do in the end thereof?"

There are, however, some signs of a wholesome reaction against this widespread desecration of the day. The friends of the Sabbath are organizing to resist the enemy that has come in like a flood, threatening to undermine the foundations and destroy the walls. The Lord's Day Alliance of the United States, with headquarters in New York, is vigilant and active, and State Alliances are growing in number and in aggressiveness.

There is great need of literature dealing with the modern phases of the Sabbath question, pointing out in a plain and popular way the divine origin and perpetuity of the institution, and the dangers that threaten it from pleasure-seeking and the greed of gain. It is believed that this volume will prove to be a substantial contribution to this need. The author is Field Secretary of the Lord's Day Alliance of North Carolina, and his thoughts on the Sabbath question herein expressed have grown out of actual contact with practical conditions.

R. F. Campbell.

Asheville, N. C., February 1, 1910.

CHAPTER I.

THE SABBATH QUESTION.

By Rev. W. H. McMaster

Sabbath desecration is a sin more general in our land to-day than intemperance. Thousands upon thousands of our people who are temperate desecrate the Lord's day. The agitation of this question is urgent and imperative for that very reason, and because the present may be the crisis—soon it may be too late to turn the tide back again to primitive conditions.

THE EVIL—DISOBEDIENCE TO GOD.

It is violation of a divine command. "Thou shalt keep my Sabbaths and reverence my sanctuary, I am the Lord." Sabbath-breakers resist divine authority, and are devoid of reverence to God. They can not love God and hate his Sabbath at the same time, nor, can they have much heart for His service, while they disregard this divine command, because the violation of God's law is a transgression against God and His government, whoever the transgressor may be. The Sabbath as a divine appointment existed from the creation and had the divine sanction before the decalogue was written on Mt. Sinai. God sanctified the Sabbath and incorporated the principle of rest into his moral economy

and it now becomes a moral obligation. When a moral law and the law of nature blend into one, that law becomes universal in its application and perpetual. Business corporations or railway companies are not exempt from the application of this law of rest and its penalties. They may think they are, but they are not. The writer has before his mind six distinct wrecks which occurred on the main line of the Pennsylvania Railway in 1902. In these six distinct wrecks, the most destructive that year on that line, the losses of life and property fell almost exclusively upon the railway company. This goes to show, in the existing relation between the attendant cause and consequent results, corporations or railways are not exempt.

Wilful violation of any divine law destroys love for God's worship, or any other acceptable heart service to God. The heart must be kept in condition for service, by living in willing obedience to God and His commandments. It seems to be forgotten that God commanded, "Remember the Sabbath day to keep it holy." The law of Sabbath observance is not now held sacred as it once was; and Sabbath desecration is no longer considered to be the sin it once was.

THE CAUSES OF SABBATH DESECRATION ARE MANIFOLD.

They grow out of the antagonism of human nature to the divine. The inordinate love of pleasure is one cause; "lovers of pleasure more than lovers of God." A sanctified Sabbath is

conducive to pleasure, but it is spiritual in nature, not carnal. Mammon is the open, avowed enemy of a sanctified Sabbath. The greed of gain is at war with God and the government of God. To gratify the passionate greed of gain, we have many of the ordinary activities of to-day in operation; many of these in direct violation of civil law, so that in some directions it is difficult to distinguish between Sabbath and any day of the week. Materialism is the besetting sin of this age. All records, restraints, higher interests, all our civil and religious liberties must give way before its imperious demands. It assumes the place of God as a usurper, and proceeds to dispense with divine law, to ignore the government of God, and substitute the human will and modern convenience for law. Love of the world includes all worldly pleasures and pursuits on the Sabbath day. Sabbath desecration begets irreverence and irreverence is at the bottom of the evils cursing society to-day.

These causes take the form of traveling upon the Lord's day, which leads to almost endless evils, such as absence from the sanctuary, from home, pleasure seeking and its attendant dangers and temptations. The Sunday excursion train has become such an unqualified curse to city and community as to be abolished by many lines of railways. The Sunday newspaper is an unqualified evil in our day, breaking down as it does the distinction between the sacred and secular and unfitting the mind of its readers for the worship of God. These causes of Sabbath desecration are

multiplying rapidly in our country, and must in the end incur the divine displeasure, whether the responsibility rests with the state, the government or with the Christian church.

THE REMEDY—THE GOSPEL.

It is a delusion to suppose the gospel abrogates the law. It is not license to sin, but liberty by obedience to the law. Our Lord did not destroy the law but fulfilled it. He accepted and observed the Sabbath in common with all moral precepts and principles. The Sabbath as an institution is adapted to all classes and conditions of people, and is promotive of the highest well-being of men upon earth. The greatest possible good is offered man in the gospel. It leads him into the best condition of life. It is the remedy for the evils that scourge our race to-day. This gospel calls upon all men (a) to receive the Sabbath as a divine appointment. (b) It calls upon all men to observe the Sabbath as an ordinance promotive of the spiritual life. (c) The gospel requires the believer to sanctify the Sabbath as holy to the Lord. It should be made a memorial of our Lord's resurrection from the dead. (d) If so it will be accepted with delight and kept holy out of love for our risen Lord. Love is the essence of the gospel, the motive to all true obedience. "Love is the fulfilling of the law."

An efficient remedy will be found at once when Christian people, the professed followers, and friends of the Lamb, will themselves begin to sanctify and keep it holy according to the divine

appointment. "If ye love me keep my commandments." God has many reasons why he should look to His own people to become His witnesses and willingly bear testimony for Him by their example and lives. It has been well said by an eminent writer, "without a Sabbath true Christianity can not long be maintained in any country. Without a Sabbath all the means of grace would be neglected and in a short time we must sink into heathenism." How true the saying of our blessed Lord: "The Sabbath was made for man, and not man for the Sabbath."

Dr. MacLeod has said: "Without the Sabbath the Church of Christ could not as a visible society exist on earth." "A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the most joyous day of the whole week."—Beecher.

THE STANDARD OF SABBATH OBSERVANCE—LIFE OF CHRIST.

He kept the Sabbath in the right spirit and from the best motive. The motive must be the glory of God. He was free from all legalism. The Pharisees were blindly bound by legalism, and governed by the letter of the law. Jesus declared that the greatest ultimate good fulfilled the spirit of the law. It is lawful to do good on the Sabbath day; to save life is the exercise of mercy. Many perplexing questions arise as to what is the exact line of duty in doubtful cases. The only solution is to refer these cases to the

life of Christ. He is our infallible standard at all times and upon all questions. If the most doubtful questions were only referred in good faith to our Lord, the doubts would vanish away. They are perplexing, because not submitted to the divine mind as the supreme standard. After listening to a stirring address on Sabbath observance not long ago, a prominent physician declared he would never again ride on the train on the Sabbath. Most cases would be determined in the same way if the conscience were only submitted to the will of Christ.

The example of our Lord healing the sick and relieving the suffering on the Sabbath, draws the line of distinction and makes it plain between works of necessity and mercy on the one hand as a Christian duty, and on the other hand working, or requiring others to work for gain, social visiting on the day thereby keeping others from God's house, seeking pleasure and amusements, such as baseball, football, card-playing, Sunday excursions and reading bad literature. The true standard upon all questions is to be found in the life and teachings of our Lord Jesus Christ, in which we find the Sabbath was sanctified as a medium of blessings for all men—a medium which brings blessings both spiritual and temporal to men and at the same time reflects the glory of God.

THE OUTLOOK FOR SABBATH OBSERVANCE.

It is far from being hopeful, from a human standpoint. The trend upon all hands is away

from the divine standard of Sabbath observance. Toronto gave way to the street car service on the Sabbath a few years ago, and now the old conservative city of Edinburgh follows in the same downward course. The "Sunday" newspaper is being scattered all over our land upon the Lord's day much more industriously than mission work is done anywhere. The tendencies in all departments of life in our land are away from a sanctified Sabbath day. A pure godly conversation on this consecrated day is now limited to the fewest number. A serious, grave question arises in the Christian mind. The most pertinent question we can ask this hour is this: Is the Church of God in our own land willing to let the holy Sabbath go and allow the saloon to stay?

THE CHANGE TO THE FIRST DAY OF THE WEEK.

The change was made because of the resurrection of Christ on that day. Mark 16:9. The resurrection of Christ is fundamental in the gospel system and the crowning miracle of the Bible. The change of day has the sanction of Christ himself and his disciples. His numerous appearances in the body to his disciples after his resurrection were almost invariably on the first day of the week. John 20-26. The disciples and early Christians were accustomed to meet on the first day of the week for worship. John 20-19, Acts 10:40-41. This fact has additional proof in the exhortation of Paul to the Christian churches to take up their collections for benevolent purposes on that day.

The day of Pentecost fell on the first day of the week, and on that day the Holy Spirit was poured out upon the first disciples as never before. But the best reason of all is that the first day of the week commemorates the finished work of redemption. Upon the Lord's day we celebrate the glorious gospel truth of a risen, living Saviour. The Lord's day upon which he arose from the dead is made memorable as the most glorious day in the history of the world.

BIBLE GEMS.

Remember the Sabbath day to keep it holy. Ex. 20:8.

Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord. Lev. 19:30.

The Sabbath was made for man and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath. Mark 2:27-28.

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it. Isa. 58:13-14.

CHAPTER II.

The Christian Sabbath—*Continued.*

Text: Mark 2:28—"Therefore the Son of man is Lord also of the Sabbath."

It must be admitted that the Sabbath as an institution is founded in the divine appointment; indeed our whole system of revealed religion is of divine appointment. This is one source of confidence and comfort, that the entire system of the Christian religion is clothed with divine authority. Therefore, the ordinances and institutions incorporated into this system of revealed religion, such as the sacraments, marriage and the Christian Sabbath, are all of divine appointment. The end, or object, of this appointment is two-told; the good of man and the glory of God. All God's ordinances and appointments are for the immediate good of men and at the same time they redound to the glory of God. God is glorified when men are benefited and blessed.

First. The Christian Sabbath is an essential element in true morality. There is but one system of true morality and that one is revtaled morality. Tht Sabbath of the decalogue is a component, essential element of the decalogue, just as indispensable as any other commandment, such as the sixth, seventh or eighth. This same system of morality was in force from the beginning; for when God created man he put him under law.

Man has been under law ever since and that is the Moral Law. The Moral Law is *perpetual,* always binding and in force. It applied to our first parents and will be binding upon the last generation. The Moral differs from the Ceremonial. The Ceremonial was limited to one economy. The Moral covers all dispensations and is the divine standard of Right to-day and will be to-morrow.

It is not optional with us, nor is it a matter of choice, whether or not we keep the Sabbath if we would be moral according to the Christian standard. In proof of this, rewards and penalties are still dispensed. In keeping of this fourth commandment, there is still great reward—as great reward to-day as ever before; and reward is a motive to obedience both Godward and manward.

Reward may not be the highest motive, but still it is a motive. A rich reward was derived from the intelligent, conscientious observance of the Christian Sabbath by the late William E. Dodge, Sr., of our own day, and by Governor Nehemiah, of a former dispensation, and by any and every other man of any dispensation up to the full measure of their obedience.

Upon the other hand, who will dare to assume the position that penalties are not imposed upon those who transgress God's law even in our modern age, or, in any age. Upon the authority of God's own word, the captivity of the Jewish nation for seventy long years was the penalty, in part at least, for the desecration of the holy Sabbath

for the long period of 490 years. II Chronicles 36:21. Can we deny the plain facts that God imposes penalties upon railroads, upon corporations, upon cities, states, and nations, as well as upon individuals for their wilful, deliberate desecration of the Lord's day? Facts and figures can be furnished in proof of this position. Our National Centennial Exposition, held at Philadelphia, was a credit to our nation and a financial success. That exposition kept the Sabbath day. The Chicago Exposition, held in 1893, was a reproach to our country and that city paid a fearful penalty because they assumed the responsibility of throwing open the gates in the face of all law and conviction to desecrate the Sabbath and dishonor God. The Buffalo Exposition defied the law of the Sabbath and within their walls and at the court of a Sabbath-breaking institution the Head of our nation was stricken down by the assassin. Our nation paid a tremendous penalty in precious blood and in cash to pay off the deficit. The St. Louis Exposition was a crowning success, for the gates were closed every Lord's day.

Second. The observance of the Christian Sabbath is productive of great good, and promotive of the glory of God.

(a) It is promotive of our spiritual and highest welfare. Our spiritual interests are our best interests after all. Upon the Lord's holy day, which the Lord has appointed and blessed, we come into sweet communion with our God, and his people here upon earth, through the medium of his word and worship. The Lord's day is to

the believing Christian a vivid type of Heaven and foreshadows to us that blessed rest that remains to the people of God. It is more especially upon the Lord's day, that the whole kingdom of God is unfolded and opened up to us in all its wealth and beauty. The kingdom of grace and truth are ours to contemplate and enjoy, and if this earthly Sabbath has no enjoyment or felicity to any one, how could the heavenly?

(b) But Sabbath observance has its temporal blessings as well as spiritual. It is productive of good health and long life. These are worthy considerations. The rest of the Lord's day replenishes wasted strength, refreshing the entire system and making ready for the duties of every day life.

(c) The change of day does not change or lessen moral obligation. Let us remember it is the province of the Divine one, who asserts that he himself is Lord of the Sabbath, to make changes in his own economy. He has made changes in the sacraments of his house. It is the Christian Sabbath we are called upon to accept and keep. There are as many and good arguments for keeping the Christian Sabbath as there were for keeping the Jewish Sabbath. The New Testament proofs of a change of day from the seventh to the first are numerous, but the conclusive reason for the change is the historical fact of the resurrection of our Lord occurring early upon the first day of the week. Mark 16:9. The doctrine of the resurrection is fundamental in the gospel system. The resurrection of our blessed Lord established beyond all doubt his claims to be the true Messiah.

The Christian Sabbath is now a beautiful memorial of our Lord's resurrection from the dead. Upon the Christian Sabbath we testify to the world our belief in a risen, living Saviour, and it is a living Savious the world needs. Our example and influence are weighty and wanted upon this question.

(d) There is abundant proof that the Apostles and early Christians accepted and observed the first day of the week as the Christian Sabbath. The appearances of our Lord after his resurrection were for the most part on the first day of the week. Pentecost fell upon the first day of the week. The disciples came together upon the first day of the week for the breaking of bread; and systematic giving as an act of worship in gospel times was authorized to be observed upon the first day of the week. God has set His seal upon the first day of the week as the Christian Sabbath.

(e) The Christian Sabbath must be observed and maintained if we will perpetuate and preserve the Christian church. If ye yield to the pressure of the world upon the question and break down the distinction between the sacred and secular we may forfeit all.

(f) And there is the need of organized effort to preserve a uniform observance of the day. This is the day of organized movements. All missionary and moral reform movements are organized; alone we can do little, united we can do much. We need just now to make a brave, united stand as loyal Christians and resist this surging, sweeping tendency of the world in the direction of a con-

tinental Sunday. The crisis is now upon us; shall we meet it? Our Lord and Master expects this much of us as his faithful followers. He has called us with a high, holy calling, that we may bear witness for him by our example and influence, to the end that the law of the Christian Sabbath may be maintained before the world and to the greater end that his kingdom may be fully established in our world.

Third. But there is the Civil as well as the Christian Sabbath. The State is a divine institution. The State exists for moral purposes as well as civil. It is the province of the State by the exercise of her authority to promote good morals among the people in order to the public welfare. As law-abiding citizens, we have a moral right to look to the State, through the civil authorities, to protect us against the disturbances and encroachmens of Sabbath breakers. The civil authorities must interpose and stop baseball and close up the circus show on the Sabbath. That it may do so, the State must have a Sabbath law and every State in the Union has, except one or two and the territories.

And there must be the enforcement of the Sabbath law by the authorities who are chosen and sworn to enforce civil law with a view to giving the people good government. The majesty of the law must be maintained, if there shall be reverence or regard for the law. Upon the one hand the civil authorities should be sustained and supported by Christian sentiment and the united action of the people.

When such laws as involve a moral principle are sacrificed, vice is condoned and crime abounds. This of itself is sufficient argument for organized effort to obtain a uniform enforcement of the law.

A second argument for a Sabbath law and its rational enforcement is that it is to the State we look to guarantee to us our God-given inalienable rights. Among the many personal rights to which we are entitled is the right to the rest of the Lord's day. The right to rest on the Sabbath is God's heritage to man.

Just here is where State and municipal governments fail. It is supposed 3,000,000 men must work in our country on the Sabbath. Is it not time for Christian people to espouse the cause of the oppressed laborer? Ought not all classes of law-abiding people to be made free men in this land of freedom?

CHAPTER III.

The Christian and Civil Sabbath.

Text: "Remember the Sabbath day to keep it holy. Therefore the Son of man is Lord also of the Sabbath."

The Sabbath as an institution is founded in the divine appointment and is fortified behind divine law. It is one of those complex appointments that has its claims upon all classes of people. We may shirk, resist and seek to evade those claims, but they remain absolute all the same, because our moral obligations are born with us and come with us when we come into the world. It is not an open, optional question with us whether we shall accept and observe the Sabbath of the decalogue, nor are we at liberty to break down this distinction between the sacred and secular. When we cease to reverence the Sabbath as holy, we will not long have regard for any thing divine.

The Sabbath is maintained and even perpetuated both by rewards and penalties. Let us hear what the old prophet has to say upon this question: "If thou turn away thy foot from the Sabbath, from doing thy pleasure upon my holy day," etc. There is no higher compensation possible to us as moral, spiritual beings than to have our delight in the living God, because those who delight in God and in the kingdom of God are the very ones in whom He has a supreme delight; and

He delights to honor and bless all such in time and eternity.

But how is it in regard to the penalty, because all these commandments have their penalties, this one as much as any other? In answer, we only need to raise this question: Why was the captivity of the Jews the long period of seventy years? Was it a matter of chance or accident? No one believes it. It is supposed that nation neglected or robbed God of His Sabbaths for seventy Sabbatical years, equivalent to 490 years in the aggregate, and 490 divided by seven gives us exactly seventy, showing that it was not by chance but a matter of exact calculation. The whole problem is fully elaborated in the last chapter of Second Chronicles, 21st verse. The Jewish nation gained nothing, even in point of time by appropriating the Sabbath to themselves.

Worldly corporations and some railroad companies reason along the same line and to the same conclusion. They do not recognize that relation of cause and effect which exists everywhere; a divine principle which holds true in all relations of life. To this moral principle Governor Nehemiah refers in his remonstrance which he makes against Sabbath breaking, and he and his companions were just emerging out of the long captivity and understood full well the cause of it. "What mean ye by profaning the Sabbath; did not your fathers thus, and did not our God bring all this evil upon us and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath. Nehemiah 13:17-18.

Here now is this principle of cause and effect in all its logical force, illustrated by one who understood it by actual experience. Multitudes desecrate this Lord's day in our land. Multitudes of people and even great nations may go down in the wreck and ruin incident to violated law. But the law *of* God will abide all the same. We can violate God's law but we can not repeal it. God will enforce every law He has enacted, He will preserve these commandments and the sacraments of His house and transmit all these to the very end of time. It is the poor Sabbath breaker who is the loser. He is the loser now and may be all through eternity. Just here is our difficulty to reach the very classes we need to reach.

Now let us analyze this Sabbath question for a little while and see if it does not have different sides, and that each one of these sides, just like a diamond, reflects the beauty, beneficence and benignity of Him who appointed it and gave it to us as a medium of blessings.

First, is its natural side. The Sabbath is a part of creation work. The first Sabbath commemorated Creation work just as the Christian Sabbath now commemorates Redemption work, and the principle of rest which the Sabbath means is incorporated into almost everything around us. The animal creation needs rest. Even machinery must rest. The reason why we have wrecks all over this land and in every department of life is because in the rush of business, the greed of gain, the lust and love of pleasure multitudes rush

onward Sabbath day as on week days regardless of this divine principle of rest.

Second, is its spiritual or religious side. The observance of the Lord's day in a right manner, a right spirit and from a right motive is promotive of the spiritual and divine life, and if any one of us would attain unto a higher measure of spirituality, would live and walk in sweet communion with God and our fellow men, he will accept and observe the Lord's day. If any one neglects the Sabbath and the sanctuary on the Sabbath, never holds communion with God or God's people on His holy day, what can such an one know by actual experience of that rest that remaineth to the people of God? It is more especially upon the Lord's day the whole kingdom of God is unfolded and opened up before us; the kingdom of grace and truth are ours to enjoy in this present life. We ought while passing through this earthly pilgrimage to get an assurance of the future state, and the spiritual world. We ought to experience the certainty, the felicity and rest of the heavenly life in this world; and yet how is all this possible if we fail to observe the Christian Sabbath? But the Sabbath has its temporal blessings as well as its spiritual. It is promotive of good health and long life, and these ends are to be desired. The rest of the Sabbath refreshes and recuperates the body and mind and renders the laboring man ready for the duties of every day life. In this way labor becomes elevating and ennobling.

Third, its moral side. The fourth Command-

ment is a prominent part of the decalogue, and yet there is not a superfluous syllable in all this long fourth Commandment. The living God who wrote it was writing for us and our day as well as a distant day. He had in His mind our present interests, our social relations, our commercial and industrial interests; these were as distinctly before His mind yon distant day as they are now. His infinite mind is not limited as ours are by such conditions as time and space, but all things are ever before Him, and known unto Him are all things—the end from the beginning. God is speaking unto the living in our world to-day. He loves our world and the people in it as much as He ever did. His infinite mind was able to grasp a principle and formulate that principle into a law which no legislative body could ever have conceived; a law universal in its application, adapted to all nations, all people and applying to all times. God is still speaking to our world of His holy law, and the caims the Sabbath has upon all classes of people. Addressing the husbandman of our day, the capitalist, the manufacturer, God says, upon this rest day, "Thou shalt not work, thou, nor thy son, nor thy daughter," etc. The fourth Commandment is as essential to good morals as the sixth, seventh or any other one.

Fourth, the Christian side of the Sabbath. It is as much the Christian Sabbath and for as good reasons as ever was the Jewish Sabbath. There are, perhaps, eight or ten arguments in the New Testament for the change of day over from the seventh day to the first day of the week, but

the conclusive reason for this change is the historical fact that upon the first day of the week our Lord rose from the dead. Mark 16:9. The doctrine of the Resurrection is fundamental and essential in this gospel system. I Corinthians 15:13-20. His resurrection was the very climax of our Lord's earthly career. By it He established His claims to be the true Messiah. What the Lord wants of us all is faith in Him and our testimony concerning Him. He wants us to believe in His divinity and His resurrection from the dead. Upon this Christian Sabbath we have a beautiful memorial of our Lord's resurrection, and as we accept and observe the Christian Sabbath in a right manner and right spirit we do testify before the world and angels our faith in Christ and love for Him. In this way we may express our love for him. "If ye love me, keep my Commandments."

And yet the question arises: How are we to keep the Sabbath day? There are almost as many ways of keeping it as there are people. May we not as living, loving Christians know how we may keep this, His Sabbath, as He kept the Sabbath and hallowed it? The answer is affirmative: We may know without doubt. If any of us will take this question any Sabbath morning in good faith and lay it before him, asking Him, "Show me where I may go on the Sabbath and what may I do upon the Sabbath, in distinction from that which should not be done upon the Lord's day." The key to this whole question and the many perplexities growing out of it, is *duty* to our Lord

and love for His cause is always to be kept above the love of ease or pleasure by the true Christian. And duty is the place of safety. It may even be made stronger and said that the place of duty is the only assured place of safety. An illustration upon this point may be found in the annals of the Battle of Gettysburg. It is stated that on the afternoon of the second day, a man upon the line of the right wing of the Union Army left the lines in a terror of fright, fearing he would be killed. He went to a house on Washington street, went up stairs and crawled under a bed. The same afternoon a stray shot from Seminary Ridge pierced the wall of that house and this man was found dead after the battle.

Duty and safety are coupled together in the ninety-first Psalm and are assured to that one in covenant and delighting in the law of the Lord.

Fifth, the Civil Sabbath. The State is of divine appointment as well as the Church and Sabbath. It exists for moral purposes as well as civil. It is the province of the State to promote and preserve good morals within her bounds by the exercise of the authority vested in her.

As citizens we have a right to look to the civil authorities to protect us against the disturbances and encroachments of Sabbath breakers. That it may do so, the State has a Sabbath law. Every State in the Union has a Sabbath law except California, the territories and perhaps one other State.

By the enforcement of our present Sabbath law, we can prevent the baseball game, the open race course, and stop the circus show from exhibiting

on the Lord's day. But there is need of the enforcement of the Sabbath law if it shall become efficient. It is the province of the civil authorities to enforce the law. They are chosen by the people, sworn and paid for the purpose that our laws may be maintained and enforced. Our civil authorities should be supported by Christian sentiment and united action of the people. Christian people of the community should unite and organize for law enforcement and to maintain the majesty of the law.

Again, it is to the State we look as citizens to guarantee to us our God-given, inalienable rights, such as life itself, liberty, the right of pursuit and the right to rest from labor upon the Lord's day. And yet it is stated that three million men are under the necessity of going to their labor upon the Sabbath. The cause of the oppressed laboring men should command our sympathy, and calls for our united effort on their behalf.

The activities most responsible for growing Sabbath desecration are:

(a) The Sunday newspaper.

(b) The open post-office.

(c) The running of trains and carrying the mails on the Sabbath.

We are in the midst of a crisis. It remains to be seen whether we will relapse into the continental Sunday or arise in the strength of our God and redeem this sacred day, that it may be preserved.

CHAPTER IV.

The Divine Authority for the Christian Sabbath and Its Observance.

Address delivered in First Presbyterian Church at Savannah, Ga., March 24, 1909, and also at Wake Forest College, Wake Forest, N. C., on Sabbath, May 9, 1909, in College Chapel.

INTRODUCTORY REMARKS.

Two great questions of about equal importance before the public mind to-day; these are the temperance and Sabbath questions. A temperance wave is sweeping over the land with tremendous power and there is every reason to believe God is in this movement because it is for the Kingdom of God and glory of God and the good of humanity.

But the cause of the Sabbath is of equal importance in its own intrinsic merits, in its relation to the kingdom of God and in the construction of Christian character. For this reason we already have united organized effort looking toward a better observance and the preservation of the Christian Sabbath. The American Sabbath Union is a national movement, organized in Washington, D. C., in 1888, and is international with the Lord's Day Alliance of Canada, which has already accomplished so much for the people of that Dominion. The American Sabbath Union

comprises fourteen of the larger denominations of our country merged into this movement. The avowed object of this movement is to reach the American people with this Sabbath question and create a conviction upon the subject, because if we can create a conviction we have found a remedy already for Sabbath desecration. But we must reach the people in order to touch the conscience and come face to face with them in their churches, schools, or wherever we can meet them. This is a reason why we organize State Auxiliaries that we may hold State Conventions, and conferences, the more efficiently to reach the people. The North Carolina Sabbath Association was organized at Greensboro, January 15, 1907. This work for the observance and preservation of the Christian Sabbath is directly along the line of our Lord's royal commission, which commands first to "go," then, "teaching them to observe all things whatsoever I have commanded you."

The words of my text are these, "Observe, or, Keep the Sabbath Day to Sanctify it as the Lord Thy God Hath Commanded Thee." Deut. 5:12. Three institutions at least were ordained and given of God to man while yet in Paradise. These were marriage, the home and the Sabbath. But if man stood in need of a day of rest while yet in his primeval state of innocence, much more does he need this day of rest in his present fallen state of sin, suffering and weariness. Rest, which the term Sabbath means, denotes man's normal condition in striking contrast with one of turmoil, conflict and weariness. Rest, peace

and tranquillity are states of mind which should rule and reign supreme within and should be in exercise toward God above and toward all men about us. But there is a duty, a moral obligation in the case. God seems to require a seventh portion of our time for his own cause and purpose; on the same principle he asks a certain proportion of our income for the same end and object.

As the origin of the Sabbath is divine, so its history and preservation are divine. God commanded his blessing and gave his special sanction to the observance of the Sabbath during the period of the manna by a supernatural interposition, by which he caused the gathering of six days to meet the wants of seven full days, and pronouncing a blight upon the gathering of the Sabbath Day. Shall we not believe this day is as dear now to the divine heart as ever before, and may we not believe God is yet protecting his holy Sabbath by blessings upon the one hand, and it may be a blight upon the other.

The analysis of the question before us gives us: First, the command "keep the Sabbath"; second, the standard of Sabbath observance, to "sanctify it," and third, the authority for this command, and this standard is divine "as the Lord thy God hath commanded thee."

First. The command is divine, it is of God, and that to the believing Christian will be argument sufficient of itself. One short creed found in our Bible is that it is the sovereign prerogative of our God to command, and the imperative duty of man to believe and obey. But (a) the ob-

servance of the Sabbath day is no arbitrary command, without rational consideration, but one attended with the utmost rational considerations and founded in beneficence and benignity. If we recognize God as our sovereign Lord, we must admit our place as subject and subordinate to Him. And if we receive him as lawgiver will we not at the same time receive the law at his mouth without resistance or calling it in question? Because it is right in itself, and that which is morally right is founded in the very being and perfections of God. Our God can not conceive anything wrong in itself, much less can He command or require of His subjects anything but that which is right, just and good. (b) The institution of the Sabbath is founded in the infinite love of God for man; it belongs to that which is morally right, and always has held its place in the moral economy. For this reason it has rightful claims upon all classes of people, upon believers and unbelievers, upon Christians and non-Christians. The Sabbath has just claims upon the moralist if he will be consistent with his own claims to morality.

We are all more or less partial and unfair in our treatment of the fourth Commandment. While we accept other precepts of the decalogue literally we take the liberty of legislating upon this fourth command to suit our own convenience or comfort, forgetting that this precept belongs to the first table of the law, which defines our obligation to God, and our obligation to God is paramount to all other obligations. (c) This com-

mand is vindicated and justified, both by rewards and penalties. It has both. The one is as certain as the other. In keeping any command is great reward. God has his eye fixed upon any one who may have in his heart that measure of love for him that is willing to accept and observe a command so essential and indispensable to his cause and kingdom in the world. "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." II Chron. 16:9.

Upon the other hand are the penalties. The warnings against Sabbath breaking echo and reecho all the way back from Mount Sinai. All history is strewn with the wrecks and ruins, the sins and sorrows, the woes and losses of Sabbath breakers. Observation shows that retribution follows quickly upon the heels of this flagrant sin of Sabbath desecration. (d) The motive to a proper observance of the Christian Sabbath is the glory of God. This is the highest motive to all worthy action or acceptable service. But when we make worldly pleasure, our own personal convenience or profit the motive to action, then do we begin to antagonize God. It is just at this point we break covenant with God. When we forsake the house of God upon the Sabbath and desert the place of duty to go with the world and enjoy the pleasures of this wicked world in company with worldly people, then do we forfeit the presence and divine protection. God has never promised to follow us into for-

bidden paths or sinful pleasures. But he assures us his presence and covenant care when in the line of duty. The masses seem to have lost sight in our day of the glory of God as the supreme motive to action. And alas! that many of the activities of our country, such as the daily press, the daily mail and our excellent facilities of travel should be subsidized to the desecration of the holy Sabbath and the dishonor of our God.

Second. The Divine standard of Sabbath observance is a sanctified Sabbath. The primary meaning of this term sanctify is to separate and set apart to holy, religious purposes. This is the spiritual intent of this command. If the Sabbath on the one hand be for the glory of God, on the other hand it is for the greatest good of man, and a sanctified Sabbath is for both these ends, and beyond this what is there more?

(a) This standard of a sanctified Sabbath is the conception of the divine mind, not the human, the act of the divine lawgiver. This same high moral standard applies in some measure to all that God has claimed to be his own. It applied to the ark the symbol of the divine presence. It applied to the tabernacle, the holy temple, to the order of the priests, the common order and the high priest. The whole tribe of Levi was separated, sanctified and set apart exclusively to the service of the Lord.

(b) The same moral standard now applies to all that Christ claims as His own. His people are to be holy as a body and as individuals. "Be ye holy for I the Lord your God am holy." The

collective body of believers is to be holy that they may "show forth the praises of Him who hath called them out of darkness into his marvelous light." Even a closer conformity to the divine standard should be expected under the gospel. The gospel is a great advancement over the Jewish dispensation; it affords more light, greater privileges, and much greater liberty. Much more is expected rather than less. Besides, our Lord never parlied with, nor lowered moral standards. He came not to destroy but to fulfill the whole law. And having rendered a perfect obedience to the entire law of God himself, He asks our faithful observance of it not only because it is right, but as an expression of our love of him and that which is his.

(c) This institution of the Christian Sabbath has been transferred and incorporated into the Christian dispensation and is now a part of it in the same sense we now have New Testament Christian sacraments. It is not the Jewish Sabbath, but the *Christian Sabbath;* it is not secular, but sacred; it is distinctly Christian in meaning and in character, and is an appropriate memorial of the resurrection of Christ. "The Son of man is Lord also of the Sabbath."

It is moral for the moralist, and it is both moral and Christian for the Christian.

(d) There is involved in the Christian Sabbath all that is most conducive to the greatest good of man. First, the body must have rest, next the mind must be relaxed and relieved from mental strain. The moral and spiritual

man must become free that he may worship and hold fellowship with God and God's people. All this becomes a condition to the spiritual lift, and it is not possible for man to make the highest possible attainments in holiness without the rest of the Sabbath. What we need most of all in our country to-day is the spirit and rest of the blessed Lord's day. We Americans are living the strenuous life, and it is already leaving its fatal effect upon our people.

In this country life has become to many a tremendous drive and strain. Many men and women are worn out before their time by the rapid rate of going through life. The quiet rest of the holy Sabbath is both a remedy and prevention of this premature self destruction.

(e) But the Christian Sabbath is a divinely appointed means to an appointed end and one that admits of no substitute. We must admit that the Lord has his appointed means of grace. To be consistent we must also admit a time and day for his worship, when men may be at liberty to wait upon his appointed means of grace that they may grow in grace and in the saving knowledge of our Lord Jesus Christ. No substitute ever has been found or is likely ever to be invented to take the place of the Christian Sabbath in the plan and purpose of God as a means of creating Christian character.

(f) The manner of keeping the Sabbath day has much to do with this high standard. The spirit of the Sabbath is the very essence of this whole question, for the spirit of the Christian

religion is cheerfulness, joy and gladness. "And let all of Zion's children be joyful in their King." The Christian Sabbath is but an articulate, living expression of what the Christian religion is in essence, and what it can do for man in this present life. It can liberate him from blindness, burdens and bondage; it can make him a free, new man in Christ Jesus. It must be made a holy day if it is to become a happy day. Holiness is the only royal road leading to happiness and heavenly glory. A sanctified Sabbath is a vivid foretaste of heaven upon earth.

Third. The authority for the Christian Sabbath is God Himself, and there is no higher authority. Nor is there any earthly power that can repeal His law. The command has gone forth out of His mouth, and it abides from age to age. The divine command is authority for the ordinance of civil government and is the sure, strong foundation upon which the fabric of our American republic is built. The divine command is authority for legislation by the States or nation for the suppression of crime, the protection of life, home and all that is sacred. Here upon this command of God rests our authority for the civil Sabbath as well as the Christian Sabbath. We must have the civil Sabbath now if we shall continue to enjoy a quiet Christian Sabbath in our land. One duty of the State is to promote and preserve good morals for the good of society and the welfare of the State. The observance of the Lord's day is an indispensable condition to good morals in a community, and the greatest welfare of State or nation.

CHAPTER V.

The Spiritual Side of the Sabbath Question.

The present decline from the proper observance of the Sabbath is due in part to wrong views of the Sabbath as an institution. Perverted views of the Sabbath day have led to a perverted practice. The masses are losing sight of it as a holy day to be sanctified to the glory of God. The one element of rest is only a part, and the least part of the obligation. To accept the Sabbath and observe it only for rest may be doing no more that is moral than the animal does, when it rests from activity. Rest is a necessity to our frail bodies and even a moral necessity; but with a view to higher moral obligations. There are two sides to the Sabbath question—one adapted to man's physical need, the other to his spiritual and higher being. The first thought in the analysis of this question is that the Sabbath was founded in infinite wisdom and for the glory of God. This is just as true of any other institution God has founded. His own glory is the primary object in all the divine appointments. The same is true of His work of creation and in His work of providence. God acts in any event first for his own glory, but he glorifies Himself in doing good, in making divine appointments, and enacting laws most conducive to

good ends. One of these laws is that of the Christian Sabbath. This institution is founded in moral considerations which promote the greatest possible good of man. This ultimate end, or object, can not be attained in any other way except the divinely appointed way. No substitute has ever been found for the sanctified Sabbath day, nor is likely to be found. Man can not supersede God's appointments. Nothing better can be invented or discovered. God always gives his best of anything. His gifts are never of an inferior order. The institution of the holy Sabbath is of the highest order, founded in infinite wisdom, goodness, for the good of man and the glory of God. The glory of God is the highest motive to action. This is the chief and highest end of human and of spiritual existence. It is to be deplored that the glory of God is not the controlling motive with the masses to-day. Considerations of interest that center in self, such as pleasure, gain and profit are supreme with many, at least to-day. Perverted views and perverse motives lead to a perverse life. God is left out of account, the holy Sabbath is desecrated, and to many, life is wasted and the end is certain ruin.

Second. A sanctified Sabbath is most promotive of man's spiritual well being, and yet this is the greatest possible good for man. God is glorified by promoting the greatest good of man. All His appointments are adapted to the best interests of men. Man sins against God and against himself when he perverts the divine appointment by dese-

crating the Christian Sabbath. It is a day to be sanctified, not desecrated. It is sanctified by its own proper observance. The end of its appointment must be kept in view that we may have sanctified motives in its observance. Our highest spiritual well being is most promotive of the glory of God. "This is the will of God, even your sanctification." Our growth in grace is a positive command, a personal obligation. If we are to reach higher attainments in holiness, we must accept and observe the appointed means of grace most promotive of spirituality. A consistent observance of the Sabbath is an efficient appointed means of grace. It may be said to be central among God's appointments, and includes all other appointments. Because, the observance of many other appointed means of grace will depend upon the proper observance of the Christian Sabbath. This will apply to the regular uniform worship of God and to the observance of the sacraments of His house. If the Sabbath day be desecrated the worship of God will be neglected, the gospel will not be heard, and in place of spiritual growth and gain will be apostasy and spiritual decline. As the conscientious observance of the Christian Sabbath is a sure test, a safe criterion of Christian character, so on the other hand the desecration of this Holy day is depraving and debases man's whole being, even depriving him of physical rest. The Sabbath dissipater has nothing left but penalty, weariness and woe. There can be no peace within when all is restless and dissipation without. There is no

peace, saith my God to the wicked, either in an objective or subjective sense. The wicked abuse of God's appointments is greater alienation from God; increasing enmity toward God, because it is a flagrant want of conformity to the law of God.

As to the manner of keeping the Sabbath, the best way to rest is not inaction, indolence, nor sleeping the day away. What is needed is change of conditions. Just such stimulating, refreshing influences as are afforded in the house of God upon mind and soul are most promotive of physical rest, while the Sunday excursion has just the opposite effect. Dr. Josiah Strong writes, "Among the lower class of operatives in France, Germany and even in England, the effects of Sabbath dissipation very commonly make Monday an idle day. European manufacturers say that American workmen earn more than European by being able to work on Monday. Wherever the continental Sabbath has prevailed Monday is the poorest workday in the week, showing that Sunday amusements have served to exhaust rather than recuperate."

Third. The Christian Sabbath is typical of Heavenly rest. This thought is developed and forcibly illustrated in the fourth chapter of the Epistle to the Hebrews. The divine plan and gracious provision is Heavenly rest. The apostasy of Israel is used with good effect by way of illustration as a timely warning against missing the heavenly rest. Heaven may begin on earth. A sanctified Sabbath on earth is a miniature of

heaven in rest, worship and spiritual fellowship. Glimpses and foretastes of heaven are given in advance. One of these is the spirit of the Sabbath. This spirit already enjoyed is typical of the full fruition. "For he that is entered into his rest, he also hath ceased from his own works as God did from His." A sanctified Sabbath on earth is a living expression of what the Christian religion is in essence and what it can do for man in this present life. It can liberate him from bearing burdens, and it can make him a new free man in Christ Jesus. The Christian Sabbath is a visible exponent of the kingdom of Christ; and wherever the kingdom goes the Sabbath goes, for the Christian Sabbath is the visible badge of the kingdom of Christ. The more we succeed in persuading people in turning aside from pleasures and secular pursuits, the easier it is to persuade them to seek first the kingdom of God and His righteousness. Would that pastors and preachers would think of this if they wished to fill their churches, save souls, and build up the kingdom of Christ.

Fourth. The Christian Sabbath is essential and fundamental in the kingdom of God.

It is essential because indispensable in the formation of Christian character. The Sabbath does not stand alone in Christian character or in a community or commonwealth. It is social and intimately associated with it are multiplied blessings, both spiritual and temporal, to the observer. It is promotive of reverence for the sacred and divine. It is an act of loving obedi-

ence to God. It is an open, public confession of faith, a loving memorial of the resurrection of Christ. It is a willing compliance with the law of higher attainments and a promised security against apostasy. For he "that keepeth the Sabbath from polluting it, keepeth his hand from doing any evil." In general, it is a divinely ordained condition to blessedness. The Sabbath observer is a blessed man—in basket and in store. Even the sons of the stranger, "every one that keepeth the Sabbath from polluting it shall be blessed; even them will I bring to my holy mountain and make them joyful in my house of prayer." It ought to be a voluntary expression of cheerfulness, of joy and gladness in the house of the Lord, in the home, or by the way, expressive of a comforting sense of relief from the past, and filled with an abounding expectation of greater blessings to come.

"This day God made with cheerful voice
In it we'll triumph and rejoice,
Save now O Lord, we plead with thee;
Lord send us now prosperity."

CHAPTER VI.

The Sabbath and Temperance.

Delivered at Aiken, S. C., and in many other cities and towns.

"Woe unto him that giveth his neighbor drink"—Hab. 2:15.

The ultimate end or object of civil government is the glory of God and the greatest good of the people. Certain inalienable rights are ours by nature, such as life, liberty and the right of pursuit. Indeed, the avowed purpose of good government is to protect human life and promote the safety of all classes. And yet we must confess it fails to do so. Human life is wasted and multitudes are held in a state of bondage and moral servitude in our land.

The causes of this abnormal condition of society are with the people. They are Sabbath desecration and intemperance. These causes in turn are promotive of vice and crime which spawn and spread abroad like schools of fishes. The worst condition arises when the civil authorities condone crime and protect criminals until a Law and Order Society comes to the relief of the people.

First. The chief and greatest cause of suffering, loss and waste in our land is the liquor traffic. So much so, it has become the absorbing ques-

tion of the day, involving as it does all other moral issues and interests. Three parties at least are responsible for the liquor traffic—the maker or distiller, the seller and the drinker. Perhaps the fourth responsible party is the voter.

Second. The License System is wrong, morally wrong, first, last and all the time.

(a) It perverts and subverts the very end for which civil government was ordained. The effect of license is to legalize and sanction a business which God condemns. "Woe unto him that giveth his neighbor drink."

The form of license does not affect the moral character of the sanction given. There are different forms in force, all different from each other. It makes little or no difference whether it is the Brooks High License Law of Pennsylvania, the Raines Law of New York, the Tax Law of Ohio, or the Dispensary of South Carolina. All these systems are morally wrong in principle. The license system presents the most contradictory, inconsistent spectacle possible. For example, we are laboring to build up a nation of free people in this land in intelligence, in moral and Christian character in the use of such agencies as our excellent school systems, Christian churches and other moral agencies. At the same time the State legalizes and puts its sanction on a business which perverts, undermines, and tends to break down the same fabric we are seeking to construct. It is the amazing spectacle of the constructive and the destructive grappling with each other for the ascendency.

License of the liquor traffic is almost invariably sanction of Sabbath desecration, as this traffic is a constant violation of law.

In Pennsylvania the right of petition and remonstrance is permitted, which is in most cases simply a protest, or dissent from the action of the court in granting license. The law itself, as well as the practice, are morally wrong in principle. It is wrong for the State or any court in the State to legalize a business and put its sanction upon anything immoral. Pennsylvania nor all the States in the Union can not make right any business which God condemns.

(b) Any law of man that contravenes the divine law is wrong, can not bind the conscience and will eventually be overthown. Laws protecting the liquor traffic in any of its forms are now rapidly being repealed.

(c) If civil government means anything, it means that all classes and among these the weak and tempted classes and their families shall be protected. But what are the facts. Those most responsible for the crimes resulting from the liquor traffic are the parties protected by law. The entire business of distilling is regulated by law. Wholesale and retail liquor dealers are protected in their business by the courts granting the license.

Third. This business is wrong in a moral, spirual and a religious sense.

(a) It is the source of the greatest waste in all the land. The greatest loss is not a material one. A greater one than this is the terrible loss

of human life from this one cause alone. It is a most formidable obstacle in the way of the church, a persistent hindrance to the gospel, to the Kingdom of Christ, and a blight upon our Christian civilization.

(b) All who believe in God and profess to love their fellowmen are expected to stand as a unit against this enemy of God and humanity. There can be no doubt as to what ought to be the attitude of the Christian Church upon the subject of the Sabbath question and the temperance question, for these are coordinate.

(c) We owe it to God, to ourselves and to humanity that we do more to save drinking men, and to reclaim the drunkard. This neglect may be the sin of temperance people. Our blessed Master set the example of compassion upon the lost. Any one wishing to serve humanity may render a distinguished service by stooping to lift up these wrecks of humanity, to restore them to sobriety and save them for the kingdom of God. It was in this way the eloquent John B. Gough was saved to the kingdom. The drunkard has an immortal soul.

Fourth. It is wrong from a civic point of view.

(a) The State owes protection to every law-abiding citizen, free or foreign born. The worst criminal in the land may appeal to the civil authorities for personal protection from violence, as did the assassin of President McKinley. If so, how much greater the obligation of the State to throw the strong arm of protection around the weak and tempted classes and shield those who are

the victims of avarice and intemperance. Upon the same principle the State owes protection to the laboring classes in the full enjoyment of rest on the Sabbath day from the oppression of corporations, that these classes may enjoy the right to worship God.

(b) The liquor traffic leads to intoxication and intemperance, but the State pronounces intoxication a crime and punishes it as such. Our civil courts are involved in the most glaring inconsistency and contradictions. The same court that grants the legal sale and use of intoxicants, brands as criminals the unfortunate patrons of the legalized saloon. In this they condemn their own action.

(c) In some States and places a saloon can not be located within a certain distance, say 200 feet, of a church, schoolhouse or the court-house. The inconsistency of such ethics is most obvious, when a distance of a few feet constitutes the difference between right and wrong. And upon certain days such as the Sabbath, election day, and in some States, on holidays, the State declares the open saloon a menace to the public good; but can not prove it to be right and safe the rest of the week. The liquor traffic has grown up in our land into a national, blighting, wasting, consuming curse. It is without doubt the greatest cause in all the land to-day of crime, suffering and loss. Yet in the face of these facts the saloon is still legalized in many of the States.

The secret of the licensed saloon is found lurking in two of our most subtle, formidable foes,

or forces; these are interest and appetite. It is very much the same in reference to Sabbath desecration. The alluring elements leading to this sin, in the last analysis, are the love of pleasure and profit.

Fifth. It is wrong in a financial, economic point of view. It costs more to take care of the poverty and criminals made by the business than all the profits from license. The material loss is great, but a greater loss by far is the immense loss each year of life. The loss in wages must be added to the material loss. Corporations have discovered that sober men are safer and do better work than drinking men. It is not easy to estimate the loss incurred by the State each year of those who would otherwise be producers and providers from this one cause.

But the greatest loss by far is spiritual and eternal—the loss of the immortal soul. The pertinent question now pending is, will the American people allow the Christian Sabbath to go, and the infamous liquor traffic to remain?

CHAPTER VII.

The Sabbath and Civil Government—The Ordinance of God.

Text: "For there is no power but of God; the powers that be are ordained of God—Rom. 13:1.

Two theories are entertained in our day and country upon this question of Civil Government. These theories are opposites and antagonistic, and therefore can not both be true; but the one being true, the other will be found to be untrue. The one theory and the true one is, that Civil Government is divine, that the powers that be are ordained of God. The other or opposite theory is the *Secular* theory, that is, that God has nothing to do with Civil Government and that Civil Government ought to have nothing to do with God. You have the same two conflicting theories entering even into the question of education. Here again we have the right and wrong, the human and divine.

There is no such thing possible as a complete education that overlooks man's moral, spiritual and higher being. Now when we come to apply these two theories to the problem of Civil Government, we meet the divine at the very outstart, because Civil Government is the Ordinance of God. He has clothed this divine appointment with the

dignity of an ordinance, and when He appoints an ordinance He maintains it, perpetuates and blesses its observance, and this one as much as any other.

You may remember in the reading of this lesson, one paragraph covering seven verses is occupied in defining for us and describing this ordinance of Civil Government; because government holds a prominent place in the divine economy. Society nowhere exists without government. We have it in the home, church, schoolroom, in the commonwealth, in the nation and among the nations of the world. Not this alone, but those who are to administer this ordinance of Civil Government are here defined and described. Our civil ruler is here called the "Minister of God." He, meaning our civil ruler, is to be "A terror to evil doers," and he ought to be "A praise unto them that do well." And why? Because he beareth not the sword in vain. He is the minister of God to execute wrath or to administer justice upon him that doeth evil. That sword he has received from High Heaven and he is to wield it in the name of the Lord and for the good of the governed. The office with us is filled by the voice of the people, but the office itself is of divine appointment. All our powers, for the most part, are derived, and not inherent in us. Our right to preach the gospel and dispense the sacraments is a right derived and conferred upon us; so with our civil ruler and law-makers. Their authority to rule is divine, and this is one

reason why lawful government is established, because God or the Author of all good government is behind it.

Still more, the relative duties of good citizens are here described. We are to "render to all their dues; tribute to whom tribute is due," etc. We may serve God as good citizens if we wish, just as we serve Him as workers and worshippers. True Christian citizenship is the scriptural ideal. The more the Christian, the better the citizen. Unfortunately, too many of us, busy with our own line of business, neglect these duties we owe as citizens in our own communities. The legal voters in any ward or borough make the local government for at least one year, and the character of that government goes far to determine the moral conditions in the community. God has given us minds to think and He expects us to do our own thinking and our own voting. In the economy of Civil Government He uses and blesses the Christian, conscientious ballot for His own glory and for good government.

Three propositions are here submitted. The first one is:

1. *That the divine appointment enters into the very origin and existence of national life,* that is, the nation gets its existence from God and is dependent upon Him for the continuance of its existence. Certain properties enter into the life of a nation, identical with those of the individual citizen, showing the identity of a State and the people of a State. Among these properties that are in common, the first and most important is

the one of life. A nation has life and it is a life not inherent in the nation, but a life derived from the First Great Cause of life. All forms of life, animal, vegetable, spiritual or national emanate from the First Great Source of life. It is God who gives life to the nation, and who perpetuates that life. God plants the nation and plucks it up again at His own will and pleasure. Then there is the property of moral character. Nations differ from each other in point of moral character as people differ. We may concede that Great Britain is at the summit as a nation, in point of moral character, and possibly Turkey is at the very bottom. Why this wide difference between these two great nations? It will be found that the difference is chiefly one of religion after all. Great Britain is a Christian nation, has had the Bible and the gospel all these centuries, and these are most potent formative influences, but Turkey is a pagan nation, having the Mohammedan religion, and a religion can not give the people who accept it blessings or benefits it does not have, such as light, liberty, life and love. Just here is the secret of our own national greatness, in part at least. We are more indebted as a nation to the Holy Bible and the blessed Gospel of Jesus Christ than to any other cause.

But a nation has a mind that thinks, a will that determines. It has a conscience to be exercised, and there is the great heart of the nation moved in sympathy in a good cause, as ours was on behalf of the oppressed Cubans in 1898. And then, there is national responsibility. God holds a na-

tion responsible for her actions and her deeds all go on record and come up again for adjustment. In proof of this we may refer to God's ancient people and nation, the Jews. He formed that nation for Himself. He took the nation into covenant and wrote for her a constitution and gave laws by which the nation was to be guided and governed. So long as the nation was obedient to God and was governed by His laws, the nation flourished and rose to the highest plane of civilization in the prosperous reigns of King David and Solomon. But why did there befall this same nation such great calamities as division, dismemberment and captivity? Was it because a pagan power was mightier and stronger than God? By no means. The cause of her national downfall was the unfaithfulness, disobedience and sin of the people.

This leads us to a logical, legitimate inference in this connection: God gives to the nations of to-day a Standard of Right by which the nation is to be guided and governed. The question is: What is this standard with us as a nation? I answer: It is not the church, with us. It is in England, France, Spain and Russia, but not with us, and will not be under existing systems. We do not believe the church is absolutely infallible. Rome believes that doctrine, but the protestant does not. We find this infallible Standard of Right for the nation in the Holy Bible, God's gift to all people. This inspired word throws its plain, transparent light upon the duties and relations of life, that we may know what

they are and then address ourselves to them that we may get the reward of well doing, but the very essence of this whole book of Revelation is the divine Will. The will of Christ as expressed to us in His word is the Standard of Right for the nation, and upon all national questions. There is not a single question that ever ought to enter into our minds upon which His word is silent. His will is law for the nation as well as for the Christian. But at this very point we meet the most critical, decisive question: Whose will shall be obeyed? We are between two opposing wills, each contending for the mastery over us. Shall we, upon the one hand, obey the sovereign will of Him who is our rightful Supreme Sovereign, Lord and King, or shall we yield ourselves, our service, and become the victimized dupes and vassals of His and our adversary, the devil? I verily believe the devil is willing to let us have our forms of worship, if he can only reserve for himself the right to rule over the State. He well knows that if he can govern the State he can undermine the entire fabric of Civil Government and cause the nation to rock upon its foundation. I submit, if this is not the very process by which the nations of antiquity were overthrown and are now only known in history. Decay and dissolution of ancient nations began with the perversion and corruption of Civil Government, and our beloved nation of today can not become an exception to this same penalty if we allow the process of corruption to go on. The remedy is the ad-

herence to those divine principles upon which our Republic was founded.

The second proposition is the end and object for which Civil Government was ordained and is to be administered.

The end or object is two-fold. The immediate end is the greatest good of the people; the ultimate end the glory of God. But it holds true here as elsewhere, whatever is most conducive to the good of the people at the same time redounds to the glory of God. The institutions God has ordained by which men are first liberated, enlightened and lifted up to the highest plane of civilization, are most conducive to His own greatest glory. His own greatest glory upon earth is reflected in the greatest good of men. Every ordinance of His, whether the sacraments of His house or Civil Government in the State, are to redound both to the glory of God and the good of humanity.

The State eixsts for the promotion of moral interests as well as for civil or political purposes. It is so expressed in the body of most of our State constitutions.

Certain great moral questions are all the time appearing upon the surface and thrusting themselves forward for discussion and settlement by the people. Once American slavery was the moral issue agitating the public mind, and that question was met and settled. Other questions of equal import are forcing themselves forward, and today we are confronted with the questions of Temperance, the license question, and Sabbath

observance. These living moral issues have their immediate bearing upon the welfare both of Church and State.

First. The Christian and civil Sabbath stand or fall together. We are in a crisis upon this question. The Sabbath has been losing ground in our country for a quarter of a century. The Christian Sabbath is the stronghold of our civilization. If we lose this Sabbath in our land, then will we soon lose our hold upon all that is sacred and divine. The Christian Sabbath stands for about all that is divine in our religion. It is still a sign and a common bond between Christ and His people. We hold this heritage in common. It is His Sabbath and it is ours. While He looks to His own professed followers and depends upon them to observe and defend this divine institution, the State has her duty in the case. The Sabbath has a place in civil law and for this reason the State has a Sabbath law. Two reasons may here be given for this:

a. It is to the civil authorities we look to protect us from the encroachments of Sabbath breakers. The State can prevent and suppress the baseball game, the open race course, the Sunday newspaper, the circus show and much of the desecration now so prevalent.

b. It is to the State we look to guarantee to us our God-given, inalienable rights. One of these is the right to rest on the Lord's day.

Second. Along with Sabbath desecration must be classified intemperance, because intemperance is a sin. It is a sin against God, against self and

society, and the civil authorities brand intoxication a crime. It has been conceded that the liquor traffic is the greatest cause of suffering, crime, loss and waste in all the land. It is the greatest destroyer in all the land to-day, the chief obstacle to the Gospel and hindrance to the Kingdom of God, and yet this liquor traffic gets the sanction of the State as a lawful business. But license is wrong, morally wrong in principle. It is in direct conflict with the teachings of God's word. The State can not license this liquor business without sin. It is giving sanction to that which God condemns. God has not been silent upon this question, but has been speaking in emphatic words of condemnation, "Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken also." Intemperance, the legitimate product of the liquor traffic, has become our great national curse, blighting more American homes and destroying more promising lives than any one cause, but fortunately the public conscience is being quickened into life as to the enormity of this evil. Now there is new light and hope for a better future. Other social evils are receiving attention. Our social system may be renovated and reformed in the near future. Better conditions in society and brighter prospects are already coming into view.

Third proposition:—*The duty of acknowledging the Divine One in the government or by the nation.*

We owe this for obvious reasons. We won our national independence by the helping hand of

Almighty God. We have ever been dependent upon Him. He has been our friend all along throughout our national history, in war and in peace. It becomes us as a debt of gratitude to acknowledge His sovereignty over us. Besides it is a settled doctrinal fact that the Lord Jesus Christ is already our Sovereign Lord and King. He has won the superior place of power and authority upon his own merit and now holds that place both by promised reward and divine appointment, because he humbled himself and "Became obedient unto death, even the death of the cross, wherefore God also hath highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord, to the glory of God, the Father."

CHAPTER VIII.

The Sabbath and Christian Citizenship.

Text: "And the Government shall be upon His shoulders." Is. 9:6—2d Cl.

The love of God, man and country springs from the same root. Patriotism is love of country, kindred and national institutions. The rule will hold good—the better the Christian the more of the patriot. The best friends of our country are most sensitive to its present dangers and sensible of present duty in the face of impending perils. That is true friendship which, seeing the faults of another, points them out that they may be corrected. It is the height of folly to close our eyes against the dangers which threaten our national welfare. Already, a concentration of forces may be observed combining together and arising in the heavens, which may yet burst over our heads, as the storm sweeping onward leaves death and destruction in its pathway. The seeds of evil germinate, and will soon bear fruit and bring forth the harvest of ruin if permitted to grow.

The true method of moral reform, indeed of any reform, may not be in spending our strength in crying out against the evils that spring up and spread abroad, but in offering and applying the remedy that will cure the evils, correct the

wrongs, that our national life may be saved and prolonged. Fortunately, a remedy may be found for any and every evil known to exist, if we will only apply ourselves to the search and seek for such in the right direction. As the principles of good government are of divine origin, the remedy for national evil, or any evil, is also divine. As the Holy Bible unfolds laws, precepts and principles which in their application are adapted to govern men in all the relations of life, this same word of God revealed to men will provide the remedy for every ill, will preserve and conserve the relations and institutions ordained of God to exist among men.

Government is the ordinance of God. The powers that be are ordained of God. He has appointed government in the home, church and State, the true institutions ordained for the highest well being of men upon earth. At the same time provision has been made to conserve, apply and make effective that government ordained and given of God. Conservatism underlies all God's works and is interwoven into the fabric of every divine enactment. He does not leave His appointments a prey to the destroyer, nor does he leave those institutions ordained for the good of men to the mercy of our foes. He who creates can and does preserve. In redemption God comes to the rescue and saves the victims of evil from the grasp of the destroyer. Redemption as a remedy will apply to every evil known to our earth. It is infallible because divine. Being infinite it can meet every want of man, any and

every emergency that may arise among men. God himself organized society, for man stands in need of it, and provided that society shall be conserved, so that the social fountain may be kept pure. He commands and insists that government shall be organized and administered according to His own will, for His own purpose, and that purpose His own great glory in the good of the governed. The divine mind has been expressed upon the mutual interests and relations existing between God and men. The divine will has been fully and clearly declared upon the ordinance and administration of government, whether it be social, civil, or ecclesiastical. We are not left without a revelation from God, when the problem is that of setting up a government, enacting laws for the people, and adopting a constitution by which the people are to be bound, and thereby creating the State. The State is not the contingency of any chance or accident. But it is the creature of divine providence. The nation, like the citizen himself, having a divine author, is, to to speak, a moral being, and it has all those properties in common with the individual citizen, who is an integral part of the State. Such is the property of life itself, moral character, mind, will, conscience, heart and moral responsibility. The nation is amenable to a higher power than itself for the rectitude of its conduct, laws and the administration of the government. There is a higher tribunal than that of earth, to which the oppressed of all lands may appeal, and the

fear of that higher tribunal should be a motive to the enactment of good laws and a righteous administration of them.

The acknowledgment of the divine one in the affairs of government becomes morally necessary to obtain the divine protection and secures His abiding blessing. The acknowledgment of the God who is above us and over us, upon whom we are dependent, becomes a moral duty. God plants the nation and plucks it up again at His own will and pleasure. There is a national duty in the case, because of our national dependence upon Him and our indebtedness to Him.

The Lord Jesus Christ should be acknowledged, because through his mediation blessings come to the State and nation. God the father does not now deal directly with earth since the fall, but He confers with men through the mediation of His son. The Lord Jesus Christ is the medium between heaven and earth to-day, and He is the only medium. His sacrifice as a propitiation effects reconciliation between God and men. In His mediatorial office He makes intercession on behalf of the nation as well as on behalf of the church. The administration of the divine government has, by the Father, been committed to the Son, and the Son has authority delegated unto Him to dispense blessings upon all. Unto our Lord Jesus Christ all power upon earth and in heaven has been committed, and in His office as mediator He has a kingly authority to confer with men and nations, and claims nations as His subjects. The Lord Jesus is King

of nations as well as King of Saints. The nation owes submission and allegiance unto Him as King. Its duty is to acknowledge Him in His Kingly office, and to own His authority. His claim, however, to His Kingly office, is founded upon the divine appointment, and is not left to the will or caprice of men. The Father who made Him the blessed and only potentate, King of Kings and Lord of Lords, made this earth itself, the kings, princes and potentates of earth, the nations and empires of the world, the subjects of His authority. The subject should acknowledge and honor His sovereign just as the servant must obey His Lord, and this subjection should be voluntary and not enforced.

Again, another fundamental principle is that the law of God is a *rule of action to the nation.* The nation must adopt some standard of right to which may be referred all moral questions, that is, all questions involving right and wrong; and the nation is all the time grappling with just such questions. Now, the point is this: By what standard of right shall these questions be determined? Not the church in this country; the church is the standard of right in some countries, but not in this country. We don't believe the church is absolutely infallible. Some believe that doctrine, but the protestant does not believe it. The Holy Bible is the infallible standard of right, by which all questions are to be tested and determined. The law of God is adapted to national life as well as to the life of the Christian. The Hebrew kingdom under the theocracy is an

illustrious example of national prosperity, greatness and even grandeur under the guidance of God through the medium of His word. The same cause will be followed with the same effect. Let the word of God become the guide of the nation. Let the law of the Lord be made the law of the land, and government will be made easy, and the ends for which government exists and is to be administered will be easily reached. The supreme law-giver assumes in all His revelations the analogy between national life and the moral life of the individual. The precepts of the decalogue, for example, are to have their application in national conduct and character, that we may have national peace, prosperity, and may I add—national perpetuity, because only upon the basis of righteousness can these blessings be enjoyed. Let us look into the case fully and become convinced of the claim God's law has upon the State and nation.

(1) The nation stands in need of the Sabbath day—the day of rest is as much a necessity to the nation as to the individual Christian. The necessities in the case of any nation God foresaw when He appointed the Sabbath a day of rest. The demand for rest by all the land was sufficiently illustrated by the appointment of the Sabbatical year. The captivity of seventy years, it is calculated, was the exact penalty for the violation of the Sabbatical rest by that nation to which this law was given to be observed. We need in this land a National Sabbath law, or rather to accept and observe the one God has al-

ready given. It is estimated that 3,000,000 men are compelled to work upon the Sabbath in this Christian country. The government sets the example of violating this positive commandment of God, and it is already bringing forth its bitter fruit; for if we sow to the winds we shall reap the whirlwind. The running of the trains upon the Sabbath day encourages the daily press to issue a Sunday edition, because the people will buy and read this stuff. In this way demoralization is spread abroad as some contagious disease or pestilence stalks abroad throughout the land; and when either the individual conscience or the public conscience becomes so debased and depraved we can steal time from God, then it becomes easy to steal from one another, to lie, cheat, and commit any crime, and there is not a crime in the whole catalogue of crimes but seems to be on the increase. No wonder, when the force of example on almost every hand is educating the public mind to violate that precept of God's law founded even in nature, and so necessary to all our best interests, moral, material, social and spiritual. While God looks first to His own professed followers to accept and observe His Sabbath and our Sabbath, still the State has her obligations in this case that good morals may be preserved and prevail.

(2) The marriage relation is appointed of God, and should be regulated by divine law; the social system can not remain pure without. In the same connection let it be said the civil oath is the ordinance of God. The interests of truth

and justice call for its administration, and yet the oath, an ordinance of God, is abused, and its administration is shamefully profaned.

(3) Our republic came into existence and was fostered throughout its period of dependence under the influences of the Christian religion. The spirit of our independence was begotten of over-holy religion. The patriotism of our Revolutionary fathers was Christian patriotism. They were baptized in the sea of suffering and passed under the clouds of adversity. The convictions of truth took firm hold upon their great souls. They knew the value of liberty from personal experience, and they were willing to pay the high price thereof. The Holy Bible was their text-book at home and their manual in camp and upon the field of battle. In it they learned their cause was right; they fought for liberty and won, for God was on their side. The early history of our Republic is positively Christian. How, then, can we deny the Lord our Redeemer because we have grown to be a great nation, and are perhaps now the richest nation on the globe. But it sometimes happens that the inherent resources of a nation may in the end prove to be her own ruin—the Roman empire for example, weakened by luxury and dissipation of wealth, became an easy prey to a foreign power, and those sturdy northmen swept down over the empire when it was comparatively asleep, and its downfall was an easy question. Once the chief danger a nation had to fear was from foreign foes. As President Harrison once observed "our greatest foes to-

day," said he, "are not external but internal." Internal foes are a greater peril to government and to our free institutions than any foreign power. There is no nation from which we have any cause to fear, and yet there are growing evils, planting their roots deep in the soil which do threaten our national life. Chief among these is the American saloon. The saloon is a foreign institution transferred to our shores; it has fastened itself upon us like a leech, that it may grow rich at the expense of the public good. The saloon is a most insidious foe to all our best interests, moral, intellectual, social and spiritual. Already, it has become a dominant factor in politics. When the saloon gets power and is permitted to use it, we are in the hands of a cruel monster. The resort of baser elements, it fosters crime, impoverishes the people, and is loading the State with her heaviest burdens. As forces in nature tend toward a center, the worst elements or classes in the country center in and about the saloon. It is idle to talk about regulating this deadly monster—we never think about regulating the demons of destruction, but only of casting them out. We can accept nothing short of the complete overthrow of this great destroyer. We ought to make no compromise with any evil, much less with such a one as this. We must unite our moral might and manhood for the final overthrow of this liquor power in our land. We owe it to ourselves and posterity that we do so, because the liquor traffic is our greatest destroyer to-day. It is the

greatest hindrance to the kingdom of God in all our land. The business is in direct conflict with the word of God. For this and other reasons, our license laws are wrong, morally wrong in principle. God has spoken, saying, "Woe to him that giveth his neighbor drink," etc. License of the drink traffic is sanction of that which God condemns. Any law of man that contravenes the divine law is positively wrong.

(4) A foreign spirit has been imported into our country, and is rapidly ingrafting itself upon the life of our people. Once we were American in our spirit of independence, in customs, laws and institutions; but now a foreign spirit begins to bear rule over us. We are not in fact as independent of this foreign influence as we once were. This foreign spirit is hostile to the very spirit and genius of our free institutions. It will fashion and mould us if we do not check and control it. We may expect to be foreignized and fashioned after an alien rule, if we do not Americanize and evangelize the masses that come swarming upon our shores every year. Christianize them and they will become loyal and patriotic citizens. The conflict between labor and capital is growing more aggressive and intense each year. It is of such a spirit, in view of the interest involved, that strife has grown to be bitter and threatening. Passion becomes intense, mobs collect, riot reigns, until the arm of the civil law becomes paralyzed and helpless. The only solution of the labor problem is to be found in the gospel. The application of its principles will adjust differ-

ences, protect the right, subdue strife and passion, arbitrate in case of differences, so as to avert the horrors of war. The Prince of Peace makes peace among men through and by the gospel of peace. Indeed, the need of the hour is more of Christ in politics and the recognition of the divine one in the affairs of men. The Revolutionary fathers felt their need of divine guidance; they sought after it and obtained it as subsequent events show.

A great work remains to be done here in our own land on behalf of Christian liberty, the highest type of liberty. And Christian citizenship is the high ideal held up before us to which we are to attain. In no other way is it possible to approximate and attain this gospel ideal but by the truth of Christ. This, as the means, is indispensable to the end, "For if truth makes you free ye shall be free indeed." "He is free whom Christ makes free; all else are slaves besides." The gospel of Christ should be brought to bear upon the masses, as the infallible remedy for all human woes. As the guarantee to the perpetuity of our liberties, civil, and religious, the truth of Jesus Christ is more powerful and reliable than armies, navies or all the wisdom of men. Through the pulpit and press, in the Sabbath school, the missionary society, the young peoples' society, in every way possible, let the good seed of the word be scattered abroad until brought to bear upon the masses in our land; then may we hope to be free in fact as well as in name.

"As Christian patriots, as lovers of God,

home and native land," we owe it to our God and to posterity that we use the means so necessary to reach this most desirable end. The end is the very acme of human progress and national grandeur. The opportunity is now in our grasp to take up and hold the first place among the nations of the world in point of influence and advantage. We may govern the nations of the world in the sense of setting before them an example of a self-governed, independent people. If so, we must first be free at home, and we must secure our heritage of freedom at home beyond alienation or perversion. Let the standard of our faith and action, the ambition of our consecrated lives, be in bringing our beloved nation into allegiance and loyalty to the King of Kings and Lord of Lords. Then, all that is dear to patriotic hearts and sacred as a heritage to posterity, will be safe and secure. For it is true, both of temporal and spiritual interests, as applies either to a citizen or nation, that only is safe which has been given up to God. That which is most precious to us, whether the soul as yet within us, or the heritage of earth round about us, becomes precious to God and the object of His precious care when given and committed to Him to keep. I close with the sentiment of our beloved American poet, James Russell Lowell:

"Careless seems the great avenger,
History's pages but record
One death struggle in the darkness
Twixt old systems and the word.
Truth forever on the scaffold,
Wrong forever on the throne;
But that scaffold sways the future,
And beyond the dim unknown—
Standeth God behind the shadow,
Keeping watch above his own."

CHAPTER IX.

The Sabbath and Presbyterian Synod.

Address before the Presbyterian Synod of North Carolina, at Statesville, N. C., 1906.

Dear Fathers and Brethren:—I appreciate this opportunity of appearing before you, and most sincerely do I thank you for this courtesy you have conferred upon me. I come in the name of our Common Lord and King, and in the interest of His cause and Kingdom. Some sacrifice has been made to be with you to-day, as I have traveled oved six hundred miles to fill this appointment. This town of Statesville is dear to me as the place of my first advent in all this Southland.

I represent both a cause and a church, a cause which we in common hold as a sacred heritage—that of the Christian Sabbath. I represent a church in whose veins there flows some of the old blue blood of the Reformation period. There is blue blood, there is that which is bluer, and blood not so blue. There are Presbyterians straight and strong, Reformed Presbyterians, Cumberland Presbyterians, A. R. Presbyterians, and United Presbyterians. This last is a union of Presbyterians which God has blessed, for it has just about tripled its membership in the forty-eight years of its existence. I feel at home among

a people who accept the confession without revision or division, who, like myself, grew up under the shorter catechism, and hold on to the inspiration of the Holy Bible.

I.

The cause I represent lies at the very foundation of our faith, and touches our most sensitive nerve center. The observance and preservation of the Christian Sabbath is a cause worth pleading, worthy the most intelligent and loving devotion.

Indeed, the Christian Sabbath stands for and represents about all that is divine in our Christian system of religion. It testifies to the divinity of Christ; confirming His claims to be the true Messiah; commemorates His resurrection from the dead; celebrates His finished work, and announces His exaltation to a waiting world.

But, it is the cause of the Christian Sabbath I plead in distinction from the Jewish Sabbath, a sanctified Lord's day—not a holiday nor a Continental Sunday.

In the present fierce conflict of forces, mental, moral and material, now going on all around us, the Holy Sabbath is the central object of attack; indeed, it is the very storm center. The activities and allurements in operation all around us on Sabbath and week day are already turning our hearts after the world. Already our wandering eyes and wayward hearts begin to look and long in wrong directions, and we are almost ready to go the same way the world goes. Much like

the story of the two persons who suddenly met at a street corner. One of these was a cross-eyed man who sharply rebuked his neighbor, saying to him, "Why don't you look where you are going?" His neighbor just as promptly replied, "And why don't you go the way you look." The trouble is, we are beginning to go the way we look, imperceptibly, unconsciously, though it may be, yet none the less certain. It is the same old story we have in poetry of the pernicious effect of coming in contact with and looking upon evil.

At this hour in our history there is need of pausing to examine the foundations of our faith, to strengthen the right, to rectify our wayward, erring practice until that which can not be shaken may remain. Upon this question, like many others, it may be safely said the law of attainment will be found to be the true theory of retainment. If we would hold fast the heritage of our belief, and strengthen the foundations of our faith and practice, it will be by advancing onward to higher and holier attainments. It is mere conceit to suppose we have reached perfection along any line of attainment. It will be conceded that the missionary spirit is the aggressive, progressive element in the Christian religion, because, as you expand, enlarge and extend the cause of religion into the remote regions of the world, you strengthen the same cause at home. The law of attainment is the true method of retainment, and so is it in the cause of the Sabbath.

There is a wealth of meaning in the Christian problem, a field for study and investigation, a profound moral principle speaking to the moral sense within, a new world, it may be, in Christian experience, a scientific problem, if you please, all involved in this modern problem, the Christian Sabbath, so vital to every Christian life, every Christian home, and indispensable to the welfare of both Church and State. In the investigation going on under modern searchlights, this institution will be able to stand the test as well as any other, because of the comforting fact that the Christian Sabbath is a divine institution founded in the divine appointment, and fortified behind divine law. What fact is stronger in our holy religion than the divine authority, as, for example, in the sacraments, and what greater force at work anywhere than that of divine law?

This is inherent, therefore, in this divine institution, enough of the divine appointment, and authority, of reward and retribution to safeguard it against all the assaults and criticisms made upon it. The criticisms aimed at this one institution of our Lord are more malicious and malevolent than all the attacks of the higher critics upon the Pentateuch. What do the seething masses of Sabbath breakers, at a seaside resort, for example, care about the Pentateuch; what do they know about it? Their only concern is present personal pleasure, regardless of divine law or personal responsibility. Only a few persons are found able or willing to enter that class who champion the cause against the

integrity of an inspired Bible. But this old wicked world is the inveterate, avowed enemy of a sanctified Sabbath and, unfortunately, this same old world can command and control many of the activities and agencies that enter into our present civilization. Many of these agencies are good and right in themselves, as, for example, the daily press is good and useful as a medium of intelligence, and yet it is made subservient to Sabbath desecration. The daily mail is a blessing we all appreciate, and here again, this accepted blessing is made subordinate to the cause of Sabbath desecration. The facilities of travel, so convenient and comfortable in our day, so necessary in carrying on the work of the Lord, are subsidized by this same enemy, and made to do service in the cause of Sabbath desecration. We are sometimes compelled to wonder what there is left that is not at the mercy of that cruel monster that stalks abroad through the land, defying God and enslaving man. The two idols that are worshipped every day by millions of people in our land are the love of pleasure and the love of gold. The worship of these idols is just as fatal as any other in the end.

II.

But, now, what of the defense for the preservation of the Sabbath, as against its desecration? This much: Presbyterianism is celebrated for such conservative properties as grace and grit, pluck and perseverance, and these will come to the relief in such an emergency as this. Here is a

cause that appeals to our most heroic devotion—one worthy our truest loyalty and love for our Lord, and all that is His. This cause calls for a union of forces; a Federalation of Christian churches and Christian people for the better observance, the preservation and the perpetuity of the Lord's day. A union of Christian forces for the preservation of the holy Sabbath is the very logic of Christian unity. We may differ in points of minor importance, but we openly claim to have one and the same Lord, but one faith. We hold to the same Holy Bible, and can we not say we have one and the same Sabbath, and that, the Lord's day?

The need of organized effort has become obvious and conclusive. This is the day of organized effort along moral and religious lines. Most missionary movements are organized movements. The same is true in the domain of moral reform, but much greater is the need on behalf of the Sabbath, because of the virulent opposition it must face. There is increased force and power when the units are united and act as an organized body. If it be true, "The wicked flee when no man pursueth," some one has observed they make much better time when somebody is after them. Do we not act upon this very principle when we employ a police force?

We have Scriptural authority and encouragement for organized efforts along the line of moral reform. The same argument may not apply to evangelism, but it evidently was intended to apply in the cause of moral reform. Upon

the highest authority it is stated, one representative character shall chase a thousand, and by the addition of a single unit you multiply the efficiency and strengthen the force ten-fold, for two, says the same authority, shall put ten thousand to flight. This is neither a dream nor an empty vision. It has been verified in our own time. Anthony B. Comstock has, on different occasions, chased his thousand vile lepers who were seeking to pollute society. It is a well known fact that he has done more than any other American to purge the United States mail of obscene literature. Only recently did he expose a party who were engaged in publishing a certain catalogue in which the nude art was made to appear, and these publishers were put to flight. If one Anthony Comstock could do so much for the cause of purity in our country, what might two have done?

Granted that the first one in the order of these units may be a Presbyterian, the second unit may be a Methodist, the third a Baptist, and the fourth an A. R. P., and so on indefinitely. Increase of power is the promised product of unity.

It is conceded that the Kingdom of Christ is a spiritual unit. Why, then, should not its own inherent forces and units combine together and cooperate both upon the offensive and defensive, when the question is so vital to the Kingdom as that of the Christian Sabbath? Fourteen of the larger evangelical denominations in this land are found willing to cooperate together, looking to-

ward a better observance, and having in view the preservation of the Christian Sabbath.

The story was told some time ago in one of our large union meetings of the unity of the churches as an organization: A layman was giving an address of welcome to a conference in Pennsylvania. He said the different branches of the visible church correspond to the different branches of the military department of our nation, or of any nation. For example, said he, yonder is the Methodist Cavalry as the pioneers leading the way, and doing good service. There is the Lutheran Artillery pounding away after their own fashion. Here is the Presbyterian Infantry supporting all, and over yonder in the water is the Baptist Navy.

In closing, I may say, a desire has been expressed by petition in circulation to hold a State Sabbath convention this winter. I should like an expression, as a Synod or as individuals, upon this, or upon any other question relating to this work.

CHAPTER X.

Address before the First State Sabbath Convention, held in West Market Street M. E. Church, Greensboro, N. C., January 15, 1907.

The history of certain voluntary movements is precious to every Christian, because of what has been accomplished by these movements.

The American Bible Society sprang into existence to give the Bible to the world. The American and Foreign Missionary Society was formed to send the living missionary to the nations of the world. The American Tract Society is at work to-day offering the gospel to any one on a single page or leaflet. But the American Sabbath Union came later in history than any of these movements, for the better observance and preservation of the Christian Sabbath.

First. It is a national movement. It is similar and parallel with the Lord's Day Alliance of Canada, that has already accomplished so much for the people of the dominion. The American Sabbath Union is national in extent and in its field of operation. But best of all it is national in spirit and solicitude for the nation and every member of the nation. The attitude taken and held is that Sabbath desecration is a sin against God, and that sin has its certain penalty. The nation

must pay the penaly of national sin, but in this case the innocent must suffer with the guilty. This theory is sustained by history, both sacred and secular. Something may be done to prevent this national sin and avert the penalty of sin.

Second. This movement is distinctly Christian in its character, operation, end and object. The object of its mission is the better observance, the preservation and perpetuity of the Christian Sabbath. This movement came upon the stage of action at a needy time, at a dark hour in 1888, when Sabbath observance was on the decline; it came to the front to plead the cause of the Christian Sabbath throughout the land upon its own merits.

The Christian Sabbath came from Christ, and is for Christ and His Kingdom. It is a sure criterion, a certain exponent of Christian character. It represents about all that is divine in our system of Christian religion.

The American Sabbath draws the distinction between a day made sacred by divine appointment, hallowed and sanctified from the very beginning, and the modern holiday. But the dissipation of the modern holiday leads on rapidly in the direction of the Continental Sunday, so detrimental to true religion and a higher civilization. It is out of the question to preserve and perpetuate the Christian Sabbath unless we observe the sacred character of this divine appointment.

Third. It is an organized movement. There is

the National, as a center, with offices on Broadway, New York City, and a board of directors. Then there are State organizations, auxiliary to the National. New York State is an auxiliary. New England is one auxiliary, with two secretaries. In the Northwest, States are sometimes grouped together as auxiliary. Within a year past an organization has been effected upon the Pacific Coast. (The North Carolina Sabbath Association was organized at Greensboro, N. C., January 16, 1907, auxiliary to the American Sabbath Union.) A Field Secretary is at work in most of these auxiliaries. In addition to this the Union is represented on the Board of Directors by a Vice-President in each State, in Alaska and in the Territories. Rev. Robert F. Campbell, D.D., is the worthy representative of North Carolina.

Still more, fourteen of the larger evangelical denominations in our country are united in this federative movement to preserve and perpetuate the Sabbath day. Upon this one question all these denominations, and others, can unite, and this is one of the strong bonds that binds us together in Christian unity and cooperation. It is a new argument for the spiritual, and may I not say the visible unity of the Church of Jesus Christ on earth? We have in common one and the same Holy Bible, one Lord, and one Lord's day.

Fourth. This is a conservative movement. The Sabbath Union holds the conservative view of the Sabbath.

(a) It accepts this Sabbath as of divine appointment. Indeed, our entire system of Christion religion is of divine appointment. The home, the sacraments and the Christian Sabbath are all from the Lord and for the Lord and His Kingdom. "The Son of Man is Lord also of the Sabbath." The change of day has the same sanction the change of sacraments has.

(b) The literature of the American Sabbath Union is conservative. Between thirty and forty publications, consisting of booklets, leaflets and tracts, such as those of Dr. Josiah Strong and Dr. Herrick Johnstown, and many others, are published.

An efficient part of the work is in the use of literature. Millions of pages of this Sabbath literature are sent afloat over this land each year.

"The leaves of the tree are for the healing of the nations."

CHAPTER XI.

Address delivered at the Second State Sabbath Convention of North Carolina, held in the City of Charlotte, on November 21, 1907, by Rev. W. H. McMaster.

This address may be said to be somewhat like that which Cæsar said in his Commentaries of Gaul: All Gaul is divided into three parts.

First. My first division is a brief review of the past year. The work of the past year covered even full months of active service in this cause. During this period precisely 100 addresses and sermons were delivered in the interests of this cause. But twelve of these were delivered in South Carolina, and seven in Atlanta, Ga. During this same period our first State Sabbath Convention was held. If, now, we may add the addresses delivered on that occasion to the above, we have an aggregate of over ninety addresses in all delivered, to our personal knowledge, in the State upon Sabbath observance. The State has been traversed in the course of this work from the extreme West to East, and from North to South. All sections of the State have been visited without partiality, and I could not express a preference of one section over another. In this same period of time, the North Carolina Sabbath Association was organized. As to the good influences

awakened, God only knows. It is enough to say God has been in the work. Many have been the tokens of His presence and special favor.

Second. The work of the present year. This will be to carry forward the work already organized to greater attainments. These points may be emphasized:

(a) We now have a splendid State Association, one of which we may justly be proud as compared with others. It is compact, concrete, and without a single discordant element. The design of our State Association is to unite into active cooperation all evangelical denominations of this State for one specific purpose. Let me say, this association is the latest auxiliary to come into the National Union, so far as we know. The association has already taken root, and is now recognized as one of the aggressive forces of the State.

(b) Our cause is the cause of the Lord. The Christian Sabbath is one of divine appointment, to be held sacred by every loving, believing Christian. Temperance is a cause, civic righteousness is a cause, and so is Christian citizenship. The world-wide missionary movement is a most worthy one, but here is a cause that combines and comprehends all movements for the Kingdom of Christ. The Christian Sabbath is an indispensable factor in the Kingdom of our God. Eliminate the Sabbath day, and what progress would we make along other lines of Christian work, worship, or growth in grace.

(c) The avowed object of our State Sabbath Association. We keep this in sight, on the first pages of our program: It is, "The Observance and Preservation of the Christian Sabbath." We do not even say, this better observance of the Sabbath. That might reflect upon the past, and we mean no reflections. We are dealing with a present day problem, and seeking to establish moral conditions that may control the future. We are willing to leave the past behind if we can govern the present and secure the future.

(d) This object will commend itself to the worthy as a worthy one. The better the Sabbath is observed in any community, the more people will attend church. The better it is observed in the home, the more and better the Bible will be studied, the higher and greater will be the attainments in the Christian life and Christian character.

But this is only one side of the question, the altruistic view. There is another side to this question with which we all must reckon, and every nation must reckon. It is a fact now, and one that must be faced, that Sabbath desecration is a sin. It always has been a sin. All reliable history deals with it as a sin. God's word treats it as a sin, and sin is the most serious fact we are called upon to face.

(e) This movement has at heart the well-being of every individual, the peace of the home, the spiritual life and growth of every church in the State, the peace and prosperity of State and nation.

(f) This object is one to which all our churches and Christian people can subscribe. We hold this much in common—one Lord, one Bible and one and the same Sabbath, a day we may call the Lord's Day, for it is His day in every sense. The standard of Sabbath observance we hold up before the people of this State is a sanctified Sabbath, in the sense in which we accept this term sanctify—to separate and set apart to spiritual uses. This is precisely the sense Moses made of the term in his application of the term to Sabbath observance, "Sanctify the Sabbath day to keep it holy as the Lord thy God hath commanded thee."

Third. My third division is an earnest appeal to the people of the State for their uniform support and cooperation. The merits of the question and the worthy object of our association warrant us in making this appeal, not as beggars, for we are not, but as benefactors.

In order to establish our association upon a good working basis we need:

(1) To establish headquarters at some central point in this State.

(2) To establish a department of Sabbath literature for use throughout the State.

(3) To take steps looking toward making our State Association self-supporting. These are conditions necessary to the success of the work. These conditions are possible. This is our opportunity to come up to this help of the Lord and help turn backward this swelling tide of Sabbath desecration. We may, under God, do

much to lift aloft the divine standard of a sanctified Sabbath before the eyes of the American people. The crisis is upon us. Shall we rise up as a unit and meet this crisis for our common Lord and His blessed Sabbath?

CHAPTER XII.

Address before the North Carolina Conference of the M. E. Church, South, at Durham, N. C., December 11, 1908, by Rev. W. H. McMaster.

Bishop Wilson and Brethren of the Conference:

This is my first appearance before this conference, and I come to you by appointment of our State Sabbath Convention. I appreciate very much this cordial welcome and these kind words by the Bishop. Let me congratulate this Convention upon the honor conferred upon your denomination by the choice of Bishop Hendrix to preside as President over the late Federal Council, recently in session in Philadelphia. This was a worthy compliment bestowed upon your church. Within the last two years our State Sabbath Association has been organized, and at the first State Sabbath Convention ever held in this State, Dr. Kilgo, of this conference, made the opening address, and that address was the keynote of the Convention. I shall only detain you with a few points of interest in our work.

First. Our cause is divine. It is the cause of God, and the Christian Sabbath is a distinct factor in the Kingdom of God. The Sabbath is a divine appointment supported and maintained by divine law. This appointment stands upon equality with

all other divine appointments, such as the sacraments of His house. In fact, these have been changed from the Old Testament to the New Testament Christian sacraments; but the Sabbath, being a moral institution, has been transferred to the Christian dispensation, for it is both a moral and a Christian instituton.

Second. This divine appointment is both for the good of man and the glory of God, and is promotive of the greatest good of man. There is involved in this Sabbath question all that is conducive to the highest well being of man. This applies to every component element in his being. The body needs to be rested; the mind must be rested from the constant strain; the moral and spiritual need opportunity for development. Our God finds pleasure and is glorified according as His people are benefited and blessed. But this ought to be mutual. Unfortunately, many of the activities of the day, such as the daily mail and the daily press, and the excellent facilities of travel God has given, all blessings in themselves, are subsidized to the desecration of the Sabbath. God ought to have the honor of every blessing given us to enjoy.

Third. This divine appointment has its claims upon all classes of people. It is for all, in all ages. As an institution, it is universal and perpetual. Even the moralist, if he would conform to the revealed standard, must accept and observe this one commandment in the moral law. But to the Christian, this command has absolute claims upon his observance, because it is both moral and Christian.

Fourth. Unfortunately, this divine appointment is disregarded and desecrated in our land by the masses of people, and our God is greatly dishonored. The changed conditions of modern life have, to a great extent, lessened and loosened our regard for moral and civil law. It must be conceded crime is on the increase in our land.

In fact, an epidemic of murder prevails just now in some sections of our country. It is possible most of this may be traced back, in its incipient stages, to the sin of Sabbath desecration, for he who offends in one point is guilty of all.

Fifth. Now the remedy: This is the practical side of the question. This is the time when remedies are most in demand. The remedy for intemperance is prohibition and total abstinence. During the summer of this year, a congress of learned physicians, from many parts of the world, among these the eminent Dr. Koch, assembled in Philadelphia to investigate tuberculosis, and if possible, to find a remedy for this disease. This was in the interest of humanity. An International Sabbath Convention was held in Pittsburg, Penn., 1908, on the first and third days of December, inclusive, to deliberate upon the Sabbath question, with a view to reorganization and more aggressive action. This subject was before the great Federal Convention but recently in session in Philadelphia, so that this old question has become a fresh, new, and living one in the immediate interest of the Kingdom of God. It is one for your conference and all the courts of the church.

In closing, if we shall succeed in preserving the Christian Sabbath in our land, we must have (1) Christian cooperation. Here is one question upon which all Christians may agree, and believers of all denominations should meet and concentrate their forces to save the Christian Sabbath. (2) We need organization. We now have the American Sabbath Union, and the North Carolina State Sabbath Association, auxiliary to the National organization. The avowed purpose of our State Sabbath Association is the better observance and preservation of our blessed Sabbath.

Let me ask at your hands, through your committee on Sabbath observance, action on our behalf. We ask the open door and the cooperation of your pastors and people.

CHAPTER XIII.

The Sabbath and the Kingdom of God.

The Christian Sabbath is a distinct factor in the Kingdom of God. Wherever the Kingdom goes the Sabbath goes as the articulate exponent of the Kingdom. You can not eliminate the Sabbath and still have the Kingdom in all its fullness any more than you can eliminate law from government. The Christian Sabbath is elementary and one fundamental in Christ's Kingdom. The Kingdom of God is spiritual in its nature and comprises a complete system of morality. This system is divine, for it has its origin in the divine being, and is both perfect and perpetual. This is revealed morality. But revealed morality is inherent in the Christian system. You can not have genuine Christianity without revealed morality. The Sabbath as an institution has held a place in the moral system from the creation of man. As an institution it is peculiar to all dispensations. As it has been in the past, so it will continue in time to come, for the principles of morality are universal and perpetual. The essential principles in one dispensation are inherent in another. When Christ came to establish His Kingdom in our world He did not suspend the law of the Sabbath, but accepted and obeyed it. He rendered a perfect obedience to the whole law

of God. He was authority for the change of day from the seventh to the first day of the week, "For the Son of man is Lord also of the Sabbath."

The change of day was made exclusively on His own account, and now the Lord's day is to be a perpetual memorial of His own resurrection from the dead. He commended its observance to His disciples in all ages of the world by committing to them the charge of teaching posterity "To observe all things whatsoever I have commanded you."

Wherever His gospel is preached in all the world, the law of the Sabbath is to be proclaimed, for the gospel of the Sabbath is the gospel of His Kingdom. It proclaims the good news and glad tidings of rest, and tells of one who Himself rested and now offers this precious boon of rest to weary ones in our world.

The Lord Jesus Christ is the supreme King and highest Authority in His Kingdom. The Father gave Him authority and appointed Him to found His Kingdom in this world. It is the mediatorial Kingdom of our Lord Jesus Christ. As King He is not only Lawgiver, but the Chief Executive in the administration of His Kingdom.

He who is Sovereign in authority over His subjects is at the same time most gracious toward all His subjects. He offers them rest, and guarantees this rest to them in this life. Rest is a positive command, an abiding law of His Kingdom. He would have all men and all nations observe the law of rest. The law itself is univer-

sal; all His subjects are expected to accept and observe this command in common with all other precepts inherent in His Kingdom.

The laws of His Kingdom are as wise as they are gracious. He well knows His people need rest in this life and relief from its oppressive burdens. He has wisely provided this day of rest as a present relief from weariness of body and mind, from the exactions and cruel oppression of corporations.

He provides in the administration of His government that this law of rest shall be protected, maintained and enforced by offering rewards for its consistent observance and by inflicting penalties upon its violation. This law, in itself and its application, is altruistic, for the greatest possible good of God's people, for His own glory and in the best interests of His Kingdom. The rest of the Lord's day is most conducive to the best interests of His Kingdom, as the inherent condition of God's Kingdom everywhere is one of rest, good order, peace and quietude. The Kingdom of God in all ages and in its diversified resources is a perfect unit, and so of the law of the Kingdom. The moral law is a perfect unit. You can not be moral in the sight of God while you desecrate and profane His holy day, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Multitudes of Sabbath breakers in our day are evidently unconscious of the sweeping condemnation they bring upon themselves by their flagrant desecrations of the Lord's day. Their prac-

tice of temperance and all their good works they may be doing will not condone, nor atone for the sin of Sabbath desecration.

God requires a uniform, consistent observance of every precept in the moral law. The spirit of obedience is the law of love. The essence of the moral law, and of the gospel is love of God and man. Love is a controlling law of the Kingdom and finds a personal enjoyment, supreme pleasure and profit in a sanctified observance of the Lord's day.

A personal delight in this holy day is a revealed condition to delight in God Himself. It is when sanctifying this day God made in which we may be glad and rejoice, "then shalt thou delight thyself in the Lord." This step toward God is a high, holy attainment in grace; a degree in glory already begun. This sweet day of heavenly rest upon earth is the morning dawn of the Kingdom already come, the fruition and felicity of glory come down out of heaven to man upon earth.

CHAPTER XIV.

A Brief History of the Lord's Day Alliance of North Carolina. By Rev. R. F. Campbell, D.D., President of the Alliance.

In the early months of 1906, the Rev. W. H. McMaster, Ph.D., working under the auspices of the American Sabbath Union, visited various cities and towns of North Carolina with the view of enlisting the cooperation of ministers and other Christian citizens in creating a State Sabbath Association in connection with the national organization.

The following call was issued on April 18, 1906:

"We, the undersigned ministers and members of the Church of Christ, representing different denominations, do hereby unite in calling a convention of Christian people to assemble in the city of Greensboro, North Carolina, within a year, for the purpose of considering and discussing means and measures looking toward a better observance of the Christian Sabbath; and, further, for considering the advisability of organizing a State Association in connection with the American Sabbath Union."

There were twenty-seven signers of this call, in response to which the first Convention met in the West Market Street M. E. Church, South, Greensboro, N. C., January 15, 1907, at 7:30

p. m. The Rev. R. F. Campbell, D.D., Vice-President of the American Sabbath Union for North Carolina, was called to the chair. The Rev. J. W. Goodman was elected Secretary, and appropriate committees were appointed.

The following extracts from the reports of the Committees on Organization and on Resolutions, Rev. Drs. S. B. Turrentine and G. H. Detwiler, chairmen, will suffice to set forth the principles and purposes of the Association:

"Your Committee on Organization beg leave to report as follows: That we now proceed to organize the North Carolina State Sabbath Association as auxiliary to the American Sabbath Union, and upon the same basis, viz: The divine authority and universal and scriptural obligation of the Sabbath, as declared in the revealed will of God, formulated in the fourth commandment of the moral law, interpreted and applied by our Lord and Saviour Jesus Christ, transferred to the Christian Sabbath, or Lord's Day, and approved by its beneficent influence upon personal and national life.

"The object of this State Sabbath Association is the observance, protection, preservation and perpetuation of the Christian Sabbath as a day of rest and worship, and for this purpose to gather and diffuse information through the press and public addresses, and by any such other means as shall be deemed expedient and proper."

The Committee on Resolutions submitted the following, which was adopted:

"Whereas the Sabbath is a divine institution, the necessity of which we find in the natural

constitution of man, and the authority for which we find in the explicit command of God's Word:

"*Resolved,* That its observance is obligatory on all men who have knowledge of the revealed will of God, regardless of their professed relation to institutional Christianity, but that there is an especial obligation resting upon all professing Christians to observe and preserve it as a day of worship, meditation, and rest.

"*Resolved,* That in view of the encroachments of business and social life, there is need of renewed care on the part of Christian people in the observance of the day and the creation of a cleaner and keener Christian conscience as to its obligation and sanctity.

"*Resolved,* That we urge upon the ministry of the various evangelical churches the necessity of pressing with renewed earnestness by preaching, by circulating literature, and by personal persuasion, the duty of all men to this sacred day.

"*Resolved,* That as the citizenship of our Commonwealth is overwhelmingly Christian, we demand the enactment and enforcement of such laws as will protect the people in the observance of the Sabbath as a day of worship, and the preservation of it as a day of rest."

The Association has held annual conventions, since its organization at the Greensboro Convention, as follows: Second Presbyterian Church, Charlotte, November 20-21, 1907; Washington Street M. E. Church, South, High Point, October 20-21, 1908; Central M. E. Church, South, Asheville, November 9-10, 1909. The fifth annual convention has been called to meet in Ra-

leigh October 31-November 1, 1910, and preparation is being made for the largest and most notable meeting ever held in the State in behalf of the Christian Sabbath.

The conference discussions at the conventions have given opportunity for free interchange of views on a great variety of practical phases of the Sabbath question, such as the Bearing of Sabbath Observance on the Individual Life, on the Home Life, on the Education of Youth, on Evangelism, and on National Prosperity; Desecration of the Sabbath by the Daily Press, by Sports and Amusements, by the Open Post-office and United States Mail, by Trains and Travel, etc.

For the formal addresses delivered at the evening sessions, the Association has been fortunate in securing the services not only of prominent pastors, but also of such educators as President J. C. Kilgo, of Trinity College, and President W. L. Poteat, of Wake Forest; of such men in public and political life as ex-Governor R. B. Glenn, Judge Jeter C. Pritchard and Judge T. J. Shaw, and at the Asheville Convention Rev. Geo. W. Grannis, D.D., of New York, General Secretary of the Lord's Day Alliance of the United States, was the guest of honor and delivered a rousing speech on "One Day of Rest in Seven for All Who Toil."

The conventions have not been satisfied to rest in discussions and addresses, however edifying and able, but have sought to arouse the Christian people of the State to action along definite lines. The High Point convention issued an

appeal for "an energetic crusade" against Sabbath desecration, and suggested that the fight "be directed first against Sunday mails and Sunday newspapers" as subtle and powerful foes of Sabbath rest and worship.

The Asheville convention requested the church papers of all denominations to publish from time to time special issues dealing with the various phases of the Sabbath question, and recommended the formation in every community of a local organization for the protection of the day. The same convention provided for the sending of an overture to the Congress of the United States "to enact such laws as will afford a continuous rest of twenty-four hours once every seven days to all government employees."

The name of the American Sabbath Union having been changed to the Lord's Day Alliance of the United States, a corresponding change was made at the Asheville convention in the name of the State organization, which is now known as the Lord's Day Alliance of North Carolina.

Since the adjournment of the last convention the Alliance, through its officers, has given two practical illustrations of the value of an organization for the protection of the Sabbath, the one local in its immediate bearing, the other national in its scope. The following letters, without comment, will put the reader in possession of the issues in each case:

NOVEMBER 26, 1909.

Dr. R. F. Campbell, President Lord's Day Alliance, Asheville, N. C.:

DEAR SIR:—At a meeting of the Board of Governors of the Asheville Motor Club this afternoon your letter to Dr. Fletcher in regard to the proposed club run to Hendersonville next Sunday was read, and after a general discussion of the matter by the gentlemen present, the following motion was offered and adopted, and I was instructed to transmit the same to you, which I take pleasure in doing:

After receiving your communication with enclosure from Mrs. Pease, a meeting of the Board of Governors of the Asheville Motor Club was called and after a general discussion a motion was adopted that the club run to Hendersonville on next Sunday be declared off; this action being in deference to the organization which you represent. We will state, however, that we believe that a number of autoists will make the trip as individuals.

Very truly yours,

D. L. JACKSON, *Secretary.*

ASHEVILLE, N. C., November 29, 1909.

Board of Governors Asheville Motor Club:

GENTLEMEN:—As President of the Lord's Day Alliance of North Carolina, I desire to express appreciation of your action in canceling the proposed excursion on Sunday out of deference to the Alliance, and of the courtesy and

frankness of the resolution adopted by the Board in response to my letter.

The Board, of course, does not control the action of individuals, but the withdrawal of official sanction has not been without wholesome effect in many ways. If we can get our fellow-citizens to see that the setting apart of one day in seven to afford mankind an opportunity for rest and worship is one of the most beneficent institutions established by our Creator, and that both toil and pleasure-seeking tend to rob the race of this blessing, there will be comparatively few who will use their personal liberty to undermine an institution which means so much to the well-being of mankind.

Sincerely yours,

R. F. CAMPBELL,
President Lord's Day Alliance of N. C.

LORD'S DAY ALLIANCE OF THE U. S.,
203 Broadway, New York.

REV. R. F. CAMPBELL, D.D., Asheville, N. C.

MY DEAR DR. CAMPBELL:—We have been informed that recently social functions of a very public character have been held in the White House on Sunday, and are becoming quite common in a semi-official way. Believing that the effect of this custom upon the part of the President and those associated with him in the affairs of state, will result in an increase of this form of Lord's Day desecration throughout the nation, we are asking all State Sabbath Associations and Alliances and kindred moral reform organiza-

tions to join us in an appeal to the President, that he will, by both precept and example, discourage the custom.

We send no special form to be adopted. In your own way express your convictions on the subject, have it officially signed and forwarded to our office, and we will attend to getting it before the President.

Sincerely yours,

G. W. GRANNIS,
General Secretary.

ASHEVILLE, N. C., February 1, 1910.

The Hon. Wm. H. Taft,
President of the United States,
Washington, D. C.

DEAR MR. PRESIDENT:—The Lord's Day Alliance of North Carolina, having been credibly informed that social functions of a public character are held with increasing frequency in the White House on Sunday, would most earnestly and respectfully appeal to you as Chief Executive of this Christian nation to consider the propriety of discontinuing the custom.

The social usages of the executive mansion and of the national capital very naturally set the pace for those of the people at large, and it is our sincere belief that the general prevalence in our land of social functions on the Lord's Day would seriously interfere with the needed opportunities and encouragements to observe on this day that quiet rest and devout worship upon which the

welfare of our nation and the perpetuity of our free institutions so largely depend.

A great host of domestic servants would thereby have their labors on Sunday unnecessarily increased, and the inducements offered to spend the day in pleasures more or less distracting and absorbing would tend to draw our people away from the cultivation of a quiet home life, which is so much needed in our busy age, and from the wholesome observance of the offices of religion and worship, which are so strongly commended by considerations both of duty and of privilege.

We present this appeal, Mr. President, with the confidence that you will give it the careful thought which both patriotism and piety demand.

With sincere respect,

THE LORD'S DAY ALLIANCE OF
NORTH CAROLINA.

R. F. CAMPBELL, *President.*
S. B. TURRENTINE, *Chmn. Ex. Com.*
J. W. GOODMAN, *Secretary.*

The Alliance appeals with confidence to the Christian people of the State for their hearty cooperation in carrying out its ends and aims. There is special need of financial aid. Our faithful Field Secretary, Dr. W. H. McMaster, to whom is due a large part of the success so far attained, has been working for very meager pay. and we need more money for publishing and distributing literature. Mr. Charles H. Ireland, Greensboro, N. C., is Treasurer of the Alliance, and will be glad to receive contributions. An annual collection should be taken in every church in the State for this cause. Will not ministers and church officers exert themselves to bring to the attention of the various ecclesiastical bodies the needs of the Lord's Day Alliance, to the end that every congregation may be encouraged to contribute regularly to this important cause?

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